Vol. IX. No. 2 APRIL, 1931

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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SPIRITUAL RENOVATION OF SPAIN
HERE, THERE AND EVERYWHERE

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WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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N.B.—Should you be interested in any young fellow, formerly a member of your Church or Bible Class, now serving in the Army or Air Force, we shall be glad to get into personal touch with him if you so desire.

The prayers and gifts of all readers are earnestly solicited.

Further particulars regarding this work can be had on application to—

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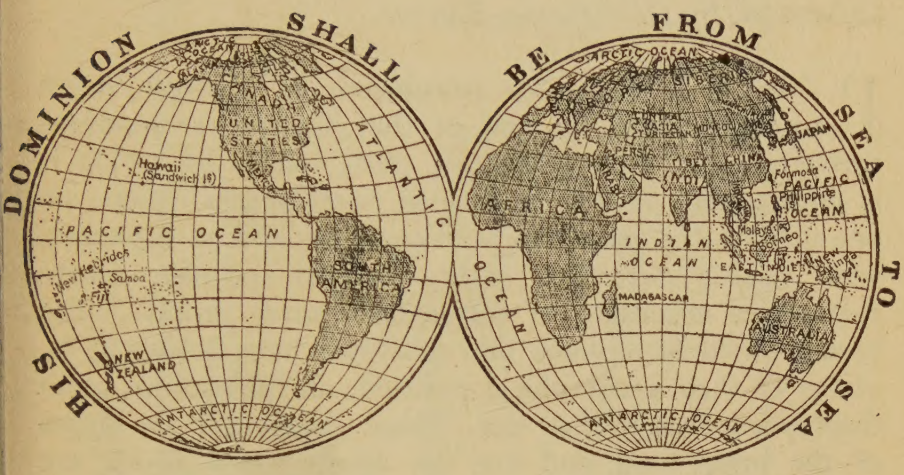
World Dominion



APRIL, 1931

Trekking in Central Asia. I.—The Region

EVANGELINE FRENCH, MILDRED CABLE, AND FRANCESCA FRENCH

Miss Cable and the Misses French, three of the bravest women in the world, are trekking in Central Asia. This great area, as the "Challenge of Central Asia"* plainly indicates, is one of the largest of the world's needy fields. Miss Cable writes: "After a long period of no letters a few have come through. I am deeply distressed to find how completely cut off we are. I am greatly handicapped. . . . When tramping for months at a time one is sometimes unable to reach a post office or to secure letter-paper or envelopes. . . . The crowds, from morning until evening, give us no time even for undisturbed meals . . . and anything written under such conditions seems scarcely worth the postage!" This

*_The Challenge of Central Asia_, a Survey of Tibet and its Borderlands, Mongolia, N.-W. Kansu, Chinese Turkistan and Russian Central Asia. Price 3/6 and 5/–. World Dominion Press.

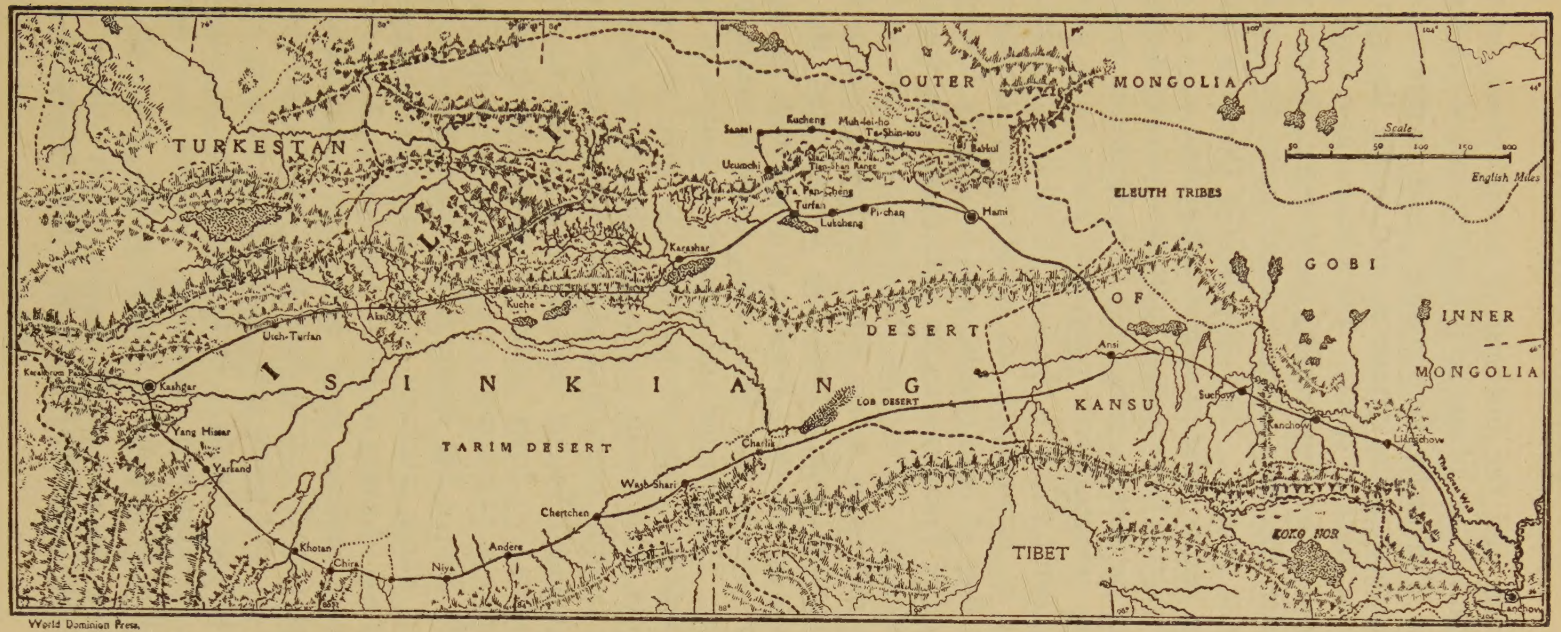
article will be followed, in succeeding numbers of WORLD DOMINION, by two others.—EDITOR.

IT has been generally recognized by Central Asian travellers that the life of that Continent circulates through certain clearly-defined trade routes by which it is intersected. It is a country of waste spaces, where, on one side are the deserts of Gobi and Lob, and on the other, vast prairie stretches where nomad peoples locate themselves according to season and water supply. The towns which have come into existence have assumed, by virtue of their geographical position, an importance quite disproportionate to their size. These towns mark the stages of the main road and are the marts where goods are exchanged, business transacted, and from whence news is circulated.

The key of south-east Turkistan is ancient Cumul, called by the Chinese Hami, and a few stages further on, at the foot of the Tian Shan, the road branches into the northern and southern trunk routes, the latter of which goes via Turfan, Karashar, Kuche and Aksu to Kashgar. The former cuts through the mountains to Kucheng and Urumchi. From here further subdivision takes place, for Urumchi is the meeting place of merchants from Siberia, Altai, Kulja, and Bukhara. On the other side of Lob lies the most southernly road which, branching from Ansi, touches Tunghwang and connects Suchow with Charlik, Ütien, Khotan and Yarkand, from whence the pilgrims to Mecca take the Karakorum Pass through Kashmir to one of the ports on the Persian Gulf.

Life in the *serais* and bazaars of the marts is of a curiously cosmopolitan order, composed as it is of Chinese, Turki, Tungan, Kalmuk, Qazaq, Noghai, Russian and Indian elements, not to mention members of other and smaller tribal divisions. Each one of these has his definite place in the business organization of this remarkable country, a place carved out for himself in accordance with his own racial capacity, and which has come to be generally regarded as his individual contribution to the whole.

MAP TO ILLUSTRATE TREKKING IN CENTRAL ASIA.



World Dominion Press.

The lines show the routes taken.

Banking and the business of pawnbroking were early introduced by the Chinese settler and remained his monopoly until the Provincial Government took complete control of the finance of the province, and issued its own paper currency in place of specie. The Chinese also form a large proportion of the shopkeeping community, though dealing chiefly with the class of wares which come by camel train from China proper; they also handle the huge stocks of medicinal plants indigenous to Central Asia.

The irrigated land nearest to the main towns is cultivated as market gardens by emigrants from Shantung and Chihli, and these refugees from congested areas have proved of great economic value to the land. Civil war, famine, flood, and fear of brigandage are contributory causes of the constant flow of immigrants, who are slowly bringing the waste land of Turkistan under cultivation. During the last few months the remnant of the dwellers in one decimated area has moved *en masse* over the desert road to Cumul, where reluctant officialdom has investigated the needs and capacities of each person, apportioning to each his quota of land in the Altai area, three months' journey farther on. Thus are old and prosperous centres of industry and agriculture being abandoned by their panic-stricken inhabitants, who would rather face the terrors of the Gobi than the possible recurrence of last year's Muslim cruelties.

The polished Noghai owns the larger stores where goods from Russia or from other western countries, whose merchandize is permitted to pass the Soviet customs, are on sale. He does a big business in nickel-plated samovars, enamelled wares, crockery, soaps, perfumes, cosmetics and cotton goods of every variety. Considering the expense of transit and customs these wares are remarkably cheap, and it is probably true that they are at present being deliberately sold below cost price with a view to capturing the market for Russia. It is interesting to notice that, with the exception of cigarettes, nothing now bears the stamp of a British firm, though a few years ago it was otherwise.

A Russian is generally to be found acting as business

agent to a " casing " company ; that is to say, he buys and exports the intestines of sheep for use in the sausage factories of Europe and America. The intestines of Central Asian sheep are in great demand, being the largest obtainable.

The Tungans are of disputed origin. Of a Semitic type and temperamentally quite different from the Chinese, they are found in large colonies in various parts of China, but principally in Kansu. They are Muhammadans and the instigators of every Muslim rebellion. At times of defeat they have trekked to Turkistan and are now among the richest people of the province. Though in matters of language and dress they conform to the Chinese, yet physically and mentally their characteristics are entirely different. In temper haughty and overbearing, in religion scrupulous and fanatical, they style themselves " Lao huei huei " (original Muhammadans), in arrogant contrast to the native of Turkistan whom they freely call a mere beast, and despise him on the ground that a measurable number of generations ago he was but a recent convert from idolatry. The Tungan rapidly acquires town property, and by his superior intelligence has become the retailer of goods on large commission. Strange to relate he is deliberately illiterate and is too contemptuous of the Chinese language to study it, though it is his spoken tongue. In school he sits at the Mullah's feet, and memorizes passages of the Koran in Arabic. He starts in business unable either to read or write the language which is his necessary medium of commerce, and the Chinese assistant finds ready employment under a Tungan master, as it is necessary that someone should be able to write out the accounts and read the letters that come to hand. A shabby Turki will pick up a book and read it fluently, while the rich Tungan can decipher neither Turki, Chinese, nor Arabic, except such particular passages of the latter as he has been at pains to memorize.

The nomad Qazaq and Kalmuk differ in that the former is on a rapidly rising scale both as regards standard of living and general education. Graziers both, they supply

the towns with riding horses and with the sheep for food consumption. All these people are met on the highroads in pursuance of business which necessitates frequent journeys from one town to another, but the most incessant traveller of all is the oldest inhabitant of Turkistan (Land of the Turki).

The Turki is commonly spoken of as the Chantow (swathed-head) owing to his distinguishing head-dress. He is good-looking, energetic, vigorous, impetuous, and quarrelsome. As a traveller he covers long marches at a pace with which none other can compete. He does not use the handsome steed of the Tungan, or the cart preferred by the Chinese, and no one will trust him with a train of camels, for his impatient driving is fatal to that steady-moving beast. He generally chivies a herd of small donkeys while riding behind on an ass saddled with a coil of rolled felt. His feet nearly touch the ground and his long legs are in constant motion, while he urges the donkey forward with his knees. The twenty animals of which he has charge hurry ahead, each laden with a sack of goods. He reaches the *serai* and, in a few minutes, has relieved each donkey of its burden, filled the trough with fodder, and is sitting down himself to a meal of dry bread and tea, after which he lays himself down to sleep. In a few hours, be it sunset, midnight, or cockcrow, he is up and off again on his hasty expedition, and will know no rest until he has accomplished it. Thanks to his restless nature the fresh grapes of Turfan will reach towns normally ten days' distant in half this time, and he will see to it that he lands his goods in prime condition.

No short cut is too risky or arduous for him, and he will readily sacrifice some of his beasts to obtain his object, not to speak of the discomfort he will endure himself through lack of provision and water. He seems to be possessed with an almost animal instinct for acting as transport agent in a country which, without him, would find itself limited to the scanty local produce of each oasis. His impatient and hasty nature makes him a poor competitor with those who walk in the ordered ways of life. The cloth which

comes from the Chantow loom is so loose and coarse that none but he will wear it. Houses of which he is the builder are doomed to early collapse, and as a farmer he is content to scatter seed lavishly and leave the rest to Allah. Owing to the primitiveness of his mentality he cannot tell with accuracy his age, the number of his animals, or of his children. That there should be some confusion in his mind as to the size of his family is not surprising, considering that a woman will bear an average number of twelve children, frequently many more, and out of these she is lucky if four or five survive the years of early childhood. Too early marriage and ignorance of the simplest laws of hygiene account for the abnormal death rate. It taxes the Turki's power of brain to count the change on a small money transaction, yet the language he speaks is so terse, so regular, flexible, and subtle in its manifold variety of declension and verbal tense, that Professor Max Müller declared the greatest philologists incapable of constructing so pure a syntax as have these Tartar vagrants of the Steppes.

In matters of religion, with the exception of the Chinese and the Mongolian, the peoples of Turkistan are wholly Muslim, and nothing less than a personal attempt to bring the Gospel within the reach of Muslims can give adequate understanding of the difficulty of the task.

The Christian missionary who would approach his work with the intelligent statesmanship which is the liberal gift of the Spirit of Wisdom, must necessarily carefully review the earlier events which have gone to build up the present condition of the country and people to whom he is sent as witness. The highroads of Asia are ancient beyond record, and the earliest conquerors of historic times captured and used them, each for his own purpose. Their milestones are the signal towers erected by Uighur warriors, the cave temples decorated by Tibetan craftsmen, the ruined dwellings of Grecian invaders, and the massive foresquare ramparts of conquering Tartar hordes. Over these roads alternate armies have swept: Uighur, Tibetan, Hun, Chinese, Grecian, and Mongol, and through them circulated

the knowledge of Western paganisms, Indian Buddhism, Nestorian Christianity, and Arabian Muhammadanism, leaving the last of these master of the situation.

The circulatory system is still as vital as in bygone days, and the twentieth century apostle must, as did the first century apostle, identify himself with the life-stream which keeps so old an organism still vigorous and vital. The task is an exacting one, but not so formidable as it would appear. An intelligent system of inoculation at important junctions results in the knowledge of Christ being carried forward by natural process and the pioneer missionary arrives in a new area to find, not only that his message has gone ahead of him, but that The Road is alive with talk concerning him, and interest in his doings. To his amazement the very copy of the Scriptures which he sold in Kucheng is being read in a farmstead at Lukcheng, and the tracts he distributed in Suchow are pasted to the walls of a merchant's house in Barkul. Every day brings its quota of encouragement to the man who dares, and with exultation of spirit he sees the desert, the prairie, and the camel-track become a highway and a way for those whose feet are shod with the preparation of the Gospel of Peace.

" Thine is the seed time, God alone
Beholds the end of what is sown ;
Beyond our vision, weak and dim,
The harvest time is held with Him.
Yes, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall live with bloom and fruit at last."

I bid you travel the trade-routes between India, China, Turkistan, and Tibet. Roy Chapman and others, with worthy purpose, can face the rigours of the Mongolian Desert for antediluvian dry bones. Shall cowardly fear and dastardly ease detain you from taking the Gospel of Life to perishing souls ?

DR. SARAH VROOMAN.

Moulding a Nation

REMINISCENCES

By the Editor

I SHOULD like sometimes to indulge in reminiscences, but I hesitate to inflict evidences of my " anecdotage " upon my readers when there is so much material of current interest awaiting publication. Occasionally, however, a reminiscence may be of value. The article which follows this, by Professor Read, and the articles which appeared in the January number, on Education in China, suggest that perhaps this is an opportune moment to say something about the Peking Union Medical College. The subject is topical for other reasons. This institution has, in recent years, taken a prominent place in the scientific world. It helped to fight the great plague in Manchuria. From its laboratories large quantities of the drug for the new treatment of leprosy were distributed over the Far East. Here ephedrinė, a vegetable extract which is known and used all over the world, was discovered as a result of Professor Read's researches, and, as I write, everyone is talking about the work of its anatomist who, having shared in the discovery of the " Peking Man," spent four months in removing the stone in which the skull was embedded.

. . . . . .

In my last Reminiscence, entitled *A Picture of a Nation's Need*,* I told my readers something of my experiences in Mongolia previous to the Boxer troubles.

In the early months of the closing year of last century it was evident that trouble was brewing. There were ugly rumours in Chao Yang, the " City Facing the Sun," away beyond the Great Wall of China, and one felt so helpless and isolated. The city stood in a plain encircled by hills that seemed to segregate one from the rest of the world.

Here, unrest was a chronic condition at all times, but

*World Dominion, October, 1929.

there were frequent exacerbations. Sometimes it was a bout of brigandage ending in conflicts with soldiers, and the people fled from the country to the city. At such times poor victims who had been treated with nameless cruelties were more than usually numerous at my little primitive hospital. Occasionally, Mongols and Chinese came to blows, and then the country simply seethed with trouble.

But the ugly rumours to which I have referred bore a complexion that was quite unusual. The storm of 1900 was gathering. The " Harmonious Fists " were preparing to create the Boxer discord. The attitude of the people began to change. There were mysterious whisperings.

Once, during this time, I was travelling back from a distant city to which I had gone to get some lump silver which formed our local currency.* I had reached an inn on a mountain road. It was such a dilapidated, dirty, disreputable place that I felt inclined to sleep in my cart as I had often done before. But it was chilly, and I decided to go indoors.

By-and-by I heard voices in an adjoining room. Two men were discussing the coming trouble. Let me call them Wang and Chang. W., " There is a foreign devil in the inn ! " C., " Yes, I saw him. He differs from some I have seen. His eyes are not blue but black, like ours, and so is his hair. He has a fine nose, too, indeed he is almost as good-looking as a Chinese, and might easily pass for one." W., " Yes, but one always knows these foreigners. If they speak our language they do so with an accent ; further, their gestures are different. Besides, one has always the evidence of one's nostrils, they drink milk, and therefore have a milky smell. They dislike their own smell—at least I am told so, and this may be the explanation of the fact that they so often take a bath. But we shall soon be rid of them all." C., " Yes, and a good job too ; they would

*This silver was chopped up, weighed and exchanged for copper cash, ten shillings worth of which was a load one would not care to carry more than a few yards. A cash is a round coin with a square hole in the centre. In those days a good one—some were so much worn that there was nothing left but the hole—was worth about a fortieth of a penny. Eighty, or twopence worth, paid for a room in an inn for the night. But the nature of the accommodation was such that it was dear at the price

slice up our country like a melon!" W., "I hear there was trouble in Shantung some time ago.* There is a rumour that the German Emperor landed there. The King of France also came, and the King of England. You may be sure, too, that the Emperor of Great Russia, which is so powerful here in the north, also formed one of the company. Our own Emperor sent Prince Ching, who arranged a great feast, exchanged gifts, and talked peace, for well he knew that China will soon sweep the whole of these barbarians into the sea." C., "Good! what if we begin with the one in the next room?" Their courage, however, must have failed, or their plans miscarried, for, after a somewhat troubled sleep, I awoke to find myself alive!

But the sands were running out. Our days in Chao Yang were numbered. With my wife and three little children, and my colleague and his wife, I stood one day behind shuttered windows waiting for the mob. But again a watching Providence intervened. Parenthetically, may I say that in all kinds of dangers—and I have had a large share—I find that the ninety-first Psalm acts like a charm. But it was time to get the women and children away to the coast, and my colleague volunteered for this service while I decided to stay on if possible. After they had gone, however, the Christians around me decided that safety lay in scattering.

I shall never forget that last hour of my stay in the town and district for which I had hoped and planned great things. We knelt down, a little band of Christian brothers. They forgot that my skin was white and that I came from the northern shores of an island ten thousand miles away. And I forgot that they were Chinese. The veil dropped and we saw and touched each the soul of the others. I still thrill when I think of it. Such an experience is worth the toils of a lifetime and the risks of death. We parted. One who seemed the weakest Christian of the lot was chosen to die a martyr's death. He died with a song on his lips:

* The seizure of Kiachow by Germany in 1898.

" Mighty God, while angels bless Thee,
May a mortal sing Thy praise."

I rode away towards the hills. It was night—one of the darkest in my life.

. . . . . .

But the night passed, as this night in China will also pass in the progress towards the day when " His dominion shall be from sea to sea," and I was destined to receive from that very Dowager Empress, who tried to drive the foreigners out of China, a great imperial gift of ten thousand ounces of silver to help to train men to meet " a Nation's Need," the need of the millions who, like those on the hills and plains I had left behind, were the victims of unrelieved suffering.

. . . . . .

In the dawn of an autumn day in 1901, I stood on a heap of broken bricks, which was all that the Boxers had left of the hospital in Peking where my predecessors had carried on their healing ministries, and I looked towards the yellow-tiled roofs of the Imperial Palace and prayed that God would perform a miracle, that He would touch the reigning monarch of four hundred millions in the interests of Christianity and all that Christianity meant of healing and enlightenment, and He did. The story of that miracle would require a book which I had hoped one day to write, but now I never shall. It is the story of how the proud occupant of the world's oldest throne overlooked the audacity of a foreign barbarian who had presumed to present a petition to her, and granted his request.

The Peking of a generation ago was a very different city from the Peking—or Peiping as it is now called—of to-day. In those days, when one looked down from the massive city-engirdling walls, there were no great buildings in foreign style of architecture rising above the tree-tops. The city looked like a forest, amid which nestled low Chinese buildings with their artistic grey-black roofs, ducal residences covered with blue-glazed tiles, and palaces roofed with imperial yellow. The homes of great Manchus with their gardens, their rockeries and their fish-ponds,

were soon, with the fall of the dynasty, to pass into other hands, and many of their owners were doomed to pull rickshas or to beg their bread in the lanes of the city.

But not only was Peking a different city viewed from the material aspect, men's minds were not open as they are to-day. The project of a Medical College had to win its way against prejudice and ignorance and scarcely-veiled hostility to the foreigner. The public was safeguarded, not by examinations to test the knowledge of the Chinese medical practitioner, but by dissemination of the idea that it was rash to swallow prescriptions of physicians whose family had not been in the medical profession for at least three generations! Chinese physicians studied books two or three thousand years old, none of which dealt with anatomy or physiology or pathology, the foundations of medical science. "Chinese doctors," said one writer, "do not have to pass any examination before they set up in practice. They are apprenticed to another doctor, and then in due time take the offensive themselves. Their success depends upon their own efforts, and, of course, the luck they have with their first cases. The Chinese as a people approach doctors with their own peculiar blend of complete scepticism and complete credulity. . . . The chemists who prepare the medicines do not have to undergo any specific training. They are apprenticed young, and during their three years' apprenticeship they pick up the general run of the trade. As the drugs are not of any constant strength, and since no one knows what is the matter with the patient, or what is the precise effect of the drug he is taking, small errors in compounding do not cause any inconvenience."

The truth, however, is that, down through the centuries, some study has been given to the properties and effects of drugs, so that in medicine there was not quite as much ignorance as in surgery. The Chinese enjoy telling a classic joke in this connection: a man was pierced by an arrow and he went to a surgeon who sawed off the protruding ends and then told the patient that he had now an internal complaint which a physician would have to treat!

In spite of the years of medical mission work which had modified opposition, I remember with what fear, in the early years of this century, I arranged osteological specimens in glass-covered cases during the days preceding the opening ceremonies of the College. I was afraid that some of our visitors might think that the bones were those of hospital patients, specially done to death in the interests of foreign science. What would have happened had they seen what I discovered soon after the classes were started makes a cold shiver run down my spine even to-day.

I was making my rounds for the night to see that patients in the hospital were comfortable and that students in the dormitories were attending to their studies, when I saw a dim red glow, as of a fire, reflected on the window of a cellar. My suspicions were aroused and I crept softly down the cellar stairway, and this is what I saw in the dim smoky light :

In the middle of the floor there was what the Chinese call a pai lu-tze, a large, white clay, flower-pot shaped stove in which the Chinese burn balls of mixed clay and coal dust. On the top of these burning balls rested a big enamel basin. Standing over the basin was a Chinese student in his long blue gown, down the back of which hung the then not discarded queue. I crept silently nearer, and to my horror saw that, with a pair of chop-sticks, he was turning round and round in boiling water, a human head ! I sprang forward and faced him, the boiling head between us, and, aghast at my discovery, he confessed there and then that, in the interests of his studies, osteological specimens being few, he had gone outside the city to a graveyard and found one of the too numerous, scarcely covered, flimsy coffins (of the kind which the Chinese describe as " dog-hits-it-with-its-head-and-breaks-it "), and had severed a head from a body, brought it stealthily back, and was boiling off the flesh !

Fortunately, as far as I know, that was the only occasion upon which a student had yielded to the temptation to go into the " agricultural line," as Bob Cruncher would have said. The Government, in the more enlightened years that

followed, listened to our representations as it had listened to so many other requests we had made, and we were able to get subjects for dissection, and thus to lead China out into the scientific highways of modern research.

The founding of the Peking Union Medical College was the beginning of a new era in the attitude of the Government to scientific medicine. An ambitious scheme for Government medical education was proposed, and the details of our curriculum were embodied in it word for word. In this and in other ways missions played a great part in moulding a nation, and one day that part will be generally recognized.

Was the founding of such an institution the right policy for missions to adopt? God often uses our imperfect methods, as He undoubtedly used this for that time and for those circumstances, but it was an imperfect method. I agree with the opinion of the students quoted in Professor Read's article to the effect that the time has come for a revision of missionary policy, and that revision should be along the lines indicated by Mr. Roland Allen in his answer to a correspondent in this number.* The world missionary enterprise is waiting for men and women who will boldly lead in this direction.

The Passing of the Church College

The Passing of the Church College was the theme of a short article in *Current History* for December last. The article is of great interest to those who are watching educational developments in the mission field, and especially in China.

There are about four hundred of these Church colleges in the United States. The conclusion of the writer is that the Church college cannot compete with the better-equipped, tax-supported institution. "The Church pioneered the way in education and taught the State how to do the work. But . . . the requirements of standardizing agencies have compelled Church colleges to shift their emphasis from morality to scholarship. In contrast with the Church college easing up on the religious emphasis is the fact that the State universities are moving rapidly and hospitably towards religion."

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*See foot of page 134.

Hospitals under Indigenous Leadership

Bernard E. Read

I HAVE just had the privilege of visiting the four mission centres of one of the missions in North China. There are four mission hospitals in these places with no foreign missionary doctors. I went with a critical eye to inspect three of these hospitals and am so impressed with the excellent medical missionary work being done by the four Chinese doctors in charge that I want to record my impressions.

The Union Medical College, Peking, founded by Dr. Thomas Cochrane, graduated about one hundred and twenty doctors with the degree of M.D. A census of these graduates showed that more than half were still engaged in the service of missionary institutions—a record of which any missionary teacher might be proud.

These four Chinese doctors of whom I write were all students of the old Union Medical College. As medical missionaries their work, in my judgment, was such that the foreign medical missionaries of the last generation should praise God that their labours have not ceased, that their work has grown and has moved forward, and that the ideals for the bringing of the Kingdom of God into the hearts of men is becoming more and more a reality among the people with whom they worked. There are four hospitals to-day where formerly only three existed under foreign leadership. The size, type of work, and accomplishment in all of them did not show any great variation; what applied to one was usually true for them all.

As institutions one was impressed with the cleanliness, the economy and the simplicity of the administration. As hospitals one found them unusually effective in treating the sick; there was confidence in the doctor on the part of the patient, there was a deep understanding of the sufferings of his patients on the part of the doctor, and there was no apparent lack of efficiency in the treatment. As missionaries of the Gospel these Chinese doctors were

a direct witness, not only by the spoken word, but in their homes and by their close co-operation with the evangelistic work of the mission.

We travelled first to a place twenty-four miles from the railway. My mule, after drinking too much cold water, developed bad stomach trouble and literally sat down on the job. One wished that China had a good vet. handy to relieve the poor beast. However, we eventually made our destination. There was a hospital of thirty beds, housed in clean, comfortable Chinese bungalows, with garden spaces in a roomy compound outside the north gate of the town. A well-built, able, young doctor, Dr. Li, was in full charge of the work. His aged father, a former mission preacher, was living with him.

It took my breath away to hear one of Dr. Li's first remarks to the district superintendent. " We don't need all of the last year's grant, about £12, for instruments this year, let us reduce that budget item ten per cent." Closer examination showed that he, and all four of these hospitals, practised as a duty the most rigid economy. Dr. Li does not want a foreign matron, they are too extravagant in his opinion ; his qualified Chinese workers in the maternity, surgical dressing, and operating work do the same work well under his leadership with much less expense. The hospitals were spotlessly clean, well ventilated, and comfortable. There was a simplicity about the professional work which reflected a clear, scientific understanding of their task without the bad odour of professional arrogance. Drugs, dressings and equipment were quite adequate and there was apparently no waste in bad storage, poor upkeep, or undisciplined professional whims. The income from the patients was decidedly larger under Chinese leadership than when foreign doctors took charge.

None of these doctors has been abroad, but they have travelled in their own country, holding hospital appointments in cities as far apart as London is from Cairo. They have all had good surgical experience and, with their thirty to forty beds in each hospital, practice major surgery and obstetrics, and are called upon to do almost anything

with ear, eye, nose, and throat. Dr. Liu showed me with joy his latest edition of *Manson's Tropical Diseases* sent out by English friends, and was most anxious to discuss the latest information about the action of urea stibamine which he was giving his kala-azar patients. Dr. Chang, still weak from typhus which he contracted some time ago, said how valuable an experience it had been to him in more fully understanding this scourge among his people. Dr. Li has numerous patients with gunshot wounds from bandits who infest the countryside. One patient had gone to the coast to get a box of ammunition, which he brought back on his bicycle. The road was bumpy, and suddenly there was a noise like a peal of thunder—the bicycle saddle was perched on the top of a tree, and when its occupant regained consciousness he was in a hospital bed!

The medical patients are always the most difficult to deal with in China. It takes a foreign doctor a lifetime to begin to understand their ideas of female cat devils, hot and cold winds, wet and dry influences. It goes without saying that their own doctors can more readily understand their histories, their aches and pains, and their hopes with regard to treatment. Dr. Chuan has written at length in the *China Medical Journal* upon the psychology of the Chinese patient, pointing out the blunders of foreigners in prescribing hot medicines for fevers, and cold medicines for chills, when any country bumpkin knows that such treatment is sure to have dire results and to destroy the patient's faith in the doctor!

The original hypothesis which led medical missionaries to found missionary medical schools has here found ample justification in providing devoted Christian servants who can meet the economics of missionary budgets, more fully understand their own people, and are naturally better fitted to lead and administer their own native work. This is no burst of sentimental feeling toward Chinese nationalism; it is a recognition of plain fact which stands out boldly in contrast with the banditry, famine, crime, and maladministration of this country.

While I am writing this, Dr. Liu and Pastor Tung are

discussing with the district superintendent ways and means of opening a preaching hall seven miles away. Dr. Liu says he will go out once a week and open a clinic and take his part in the preaching. Morning prayers in his hospital are led by him personally, and I was driven yesterday morning to meditating on a comparison of the strength and directness of his message upon, " Put on the whole armour of God," with my own feeble efforts in Chinese with him as a student in the old medical school days.

I will not attempt to cite any statistics upon numbers of men and women baptized in the faith. The President of this Republic has just been baptized. " Now," said one of them, " ere long there will be no lack of candidates for baptism." I experienced a warmth of Christian fellowship in the communities which I visited which made me believe that nothing short of sudden disaster can keep this Church from growing extensively as soon as the widespread banditry, poverty and unrest of the recent civil wars are removed. Then will follow greater itinerant preaching among people who, clothed and fed, can appreciate something of what is being said, and enough quiet to allow the administration to cope with the widespread communistic anti-Christian propaganda.

These hospitals are definitely adjuncts to direct evangelism.

As exemplified in the life of our Lord there are various aspects of Christian truth. The preacher, the teacher, and the healer each has his work to do. In Christian leadership surely the first thing one looks for is trained, devoted Christian personality responding to Christ's call to serve Him. As healers of the sick, I have already mentioned the good training of these doctors and their co-workers. What evidence is there of their devotion ? Are they merely hirelings ? With the work developed as it is around the leadership of these men, it would be very easy for them to yield to the temptation to transfer their efforts to private practice in the same towns with much greater financial benefits to themselves. They are men of proven ability, and more lucrative appointments are open to them elsewhere.

They show the same fine untiring devotion to their calling as doctors which has marked the great Christian physicians of history. Upon salaries of from about £40 to £60 a year they are not able, except with the most rigid economy, to look forward to educating their families, but there was no grumbling. Dr. Chang is the nephew of a former Chinese doctor who served the mission well at another hospital for many good years till his death. Dr. Liu is nephew of Dr. Cheng Ching-yi, head of the Chinese National Christian Council. Dr. Li, whom I was unable to visit, is uncle to the first Dr. Li that I visited. They all represent Christian families with many years' service. It would be difficult to recount in detail the numerous acts of devoted service which I was able to observe. Quite apart from their immediate practice they are impressed with the sufferings of their people. Dr. Li is the headman of his nearby native village, a task calling for courage, resource, and wise counsel in facing the present bandit menace which is indescribable, involving wholesale kidnapping, looting, outlawry, and the terrorizing and pauperizing of the people. We talked over the work of the medical missionary schools. They were proud of their old school, and had the utmost goodwill toward the missionary colleges still running, but one man hit the nail on the head when he said he thought that, owing to the growth of a national spirit in China, it would be a mistake for the missions to build more schools of higher learning. "What we need," he said, "are good Christian hostels where our sons and daughters can reside during their years of preparation."

The work of some of the earlier students and helpers continued to give cause for praise. There was Dr. Kao, laying deep the foundation of an indigenous Church as Kanchow, and beyond. Dr. King paid him a visit. It was a strenuous thirteen days' journey over high snow-covered passes, but he saw his heart's desire fulfilled in yet another medical evangelist spreading the Light so far afield.

(*Life of Dr. George King*—China Inland Mission.)

Discussion—Mission Education

The articles on Mission Education which were published in the January number of WORLD DOMINION *have created a very great deal of interest, but limits of space make it impossible to include more than readers will find in the four letters which follow. These letters, however, deal in a representative way with the principal points under discussion.*

20, Seton Place,
Edinburgh.

The Editor,
WORLD DOMINION.

30th December, 1930.

Sir,

The article by Mr. Roland Allen on "The Chinese Government and Mission Schools" in the current issue of WORLD DOMINION seems to betray a misunderstanding of the situation which I feel in fairness ought not to go uncorrected. It involves two points.

He asserts that the petition presented to the Chinese Government for relaxation of the regulations regarding religious teaching and worship in schools was in fact, though not in name, a petition from the missionary bodies. "As a matter of fact," he says, "the schools have nearly all been established by foreign missionaries, and until recently were openly under their control, and are still so much under their control that it is the missions that would really close them if they were closed or maintain them if they were maintained." Now in point of fact the schools affected by the regulations in question are only the primary and lower middle (*i.e.*, the lower three years of the secondary). As far as the field in which my own mission work is concerned the primary schools have been for over twenty years completely financed and controlled by the Chinese Church courts, and the closing or maintenance of them in no sense lies with the missionaries. The same is true now largely of the lower middle schools except in so far as they may receive grants in aid from mission funds. I have no doubt that the same is true of many other parts of the Church, regarding which I have less exact knowledge. It is therefore, I suggest, distinctly unfair to the missions to assert that they are merely camouflaging their own interests under the names of the Chinese Churches. The petition was a claim by these Churches for the right themselves to conduct schools in which the general education required by the government could be given in union with their own religious education.

This brings me to the second point. Mr. Allen uses the opportunity afforded by the rejection of the petition to emphasize his disapproval

of the policy of using schools as instruments for religious propaganda. That question is certainly debatable, but it hardly arises out of this petition, for the schools concerned are very predominantly occupied in the education of the children of Church people. Others attend them, but in comparatively small numbers, and it is definitely not their main object to attract them. The schools which Mr. Allen has in mind, the schools established with the predominant aim of leading outsiders into the Church, have been almost all of middle and college grade ; while the concern of the petitioning Churches was mostly with the primary schools. It is not liberty for propaganda within these schools that the Churches claimed, but liberty to educate their own children, in accordance with the wishes of their parents, in their religion, with and in addition to the prescribed curriculum—a liberty granted to the " non-provided " schools in England. That is a vital matter for the Churches in a country where non-Church schools are not merely religiously neutral, but for the most part distinctly anti-religious.

I am,
Yours truly,

English Presbyterian Mission,
Swatow.

H. F. WALLACE.

Amenbury,
Beaconsfield,
Bucks.
2nd January, 1931.

Sir,

Dr. Wallace ignores the main point in my article, which was that missionary societies use vague and doubtful periphrases concerning the object for which they establish schools, a double speech which must inevitably lead to confusion. I said that such uncertainty of aim, expressed in vague and uncertain terms was illustrated by the petition to the Chinese Government, and that this uncertainty was dangerous not only in China, but in all the educational work carried on by missionary societies throughout the world. I said that it lays itself open to the kind of answer which the Chinese Government gave to the petition. To that Dr. Wallace makes no reply. But that is the important matter.

Dr. Wallace writes to correct me on two points, but in fact the first contains two : (1) that I failed to recognize that the Regulations apply only to the primary and lower middle schools ; (2) that *in his own mission* " the primary schools " have been completely financed and controlled by the Chinese Church courts. And his conclusion is, " It is therefore, I suggest, distinctly unfair to the missions to

assert that they were merely camouflaging their own interests under the names of the Chinese Churches."

As for (1), I ask Dr. Wallace, Does he mean to suggest that the policy set forth in the Regulations does not apply to *all* mission educational institutions? Have the higher institutions not been at all affected by that policy? I ask him whether his limitation is within the terms of the Regulations which provoked the petition.

As for (2), It is utterly impossible in an article dealing with general principles, to enter into the precise and meticulous distinctions which arise in the organization of particular missions, and the exact force of the word "controlled" in different villages, or the precise proportions of Christian and non-Christian children in individual schools. Dr. Wallace does not explain how it has come to pass that the Chinese Government looks upon the schools as mission schools and as centres of propaganda, nor why the missions talk of closing their schools as a possible reply to the Government's action. But if I am wrong in speaking of "mission schools," he should at least have done that. So far from doing that, he does not even maintain that *in his own mission* the lower middle schools are not in the strictest sense "mission schools," receiving grants in aid from mission funds. To point then to an unspecified number of primary schools in the field in which his own mission works which are completely financed and controlled by Chinese Church courts really does not affect my argument at all.

As for his conclusion that I have unfairly suggested that the missions "were merely camouflaging their own interests under the name of the Chinese Churches," I naturally demur to that form of expression. I should be sorry to speak of missions fighting for "their own interests," and I have not done so. But the petition was certainly a petition composed and presented by the missions and representing the thought of the leaders of mission education in China, though seeking, surely, not their own interests, but the interests of the Chinese; and the Chinese Government and everyone else has accepted it as the petition of the missions. If Dr. Wallace really wishes us to believe that the petition was composed by, or represents the thought of, a Chinese Church, then he is asking us to believe that our missionaries have so instilled into the minds of the Chinese the uncertainty and love of delusive periphrases, which is too manifest in the speech of our own missionary educational leaders, that they adopt those delusive periphrases as their own, and use them as their own. That I simply cannot believe; and consequently when Dr. Wallace speaks of "the petitioning Churches," I cannot believe that the language of the petition is really the language of any native Chinese Church. I believe that the Chinese Government judged rightly that the voice of the petitioners was the voice of the foreign missionaries, though formally it was the voice of Chinese Churches.

(2) Dr. Wallace imagines that I used the opportunity afforded by the petition "to emphasize his (i.e., *my*) disapproval of the policy of using schools as instruments for religious propaganda." That is not quite correct. I used the opportunity afforded by the petition and the answer of the Chinese Government to point out, as I said at the opening of this letter, that missions all over the world are using language of the most doubtful character about the objects for which they found their schools and educational institutions, and that such language implies that they really do not know what is their dominant purpose, and that it must inevitably land them in difficulties, and that this question of propaganda in schools lies at the heart of the difficulty. It is no answer to me to say that I am seizing an opportunity to assert "*my* disapproval" of anything; still less to point to a few schools in which the majority of the scholars are Christians, and to say that in them it is not liberty for propaganda that is claimed. That may be true of those schools; but it does not affect my argument in the slightest degree. Dr. Wallace does not even approach an answer to it. The Chinese Government was persuaded that Christian schools were centres of propaganda. The petition of the missions neither denied it nor admitted it. It used vague periphrases in place of a plain answer. That is the point. The Chinese Government then made the obvious answer; because it was determined that schools should not exist as centres of religious propaganda. We are creating the same conditions all over the world by our refusal to face the question. It is that question which Dr. Wallace ought to face, and he has not faced it in his letter, unless his letter is intended to show that Christian schools ought only to be established in, and by, native Christian Churches and for the education of Christian children only. But he has not said that plainly, and I do not feel sure that he would maintain that position.

Yours truly,
R. ALLEN.

P.S.—Another correspondent has objected that my article is purely destructive. I should like then to point out that the exposure of confusions is never a purely destructive action. To attempt to shake men's faith in delusive periphrases is always to attempt to prepare the way for the entrance of a truth. And if anyone says that it is the duty of the same man who clears the ground to construct, or at least to present the design of a new construction, I must be allowed to say that it is impossible to do all that in one article, and no one ought to expect it. So far as lay in my power, I have offered constructive suggestions in *Educational Principles* and *Missionary Methods*, published so long ago as 1919, and since then in pamphlets published by the World Dominion Press. I am persuaded that the

true mission education lies outside schools created for the "education" of the young, and is an education of the whole local Church, by the local Church, in the local Church, an education which missionary educationists to-day rarely mention, and scarcely attempt to practise, but an education of the most profound and fundamental character. In Korea some missionaries have touched the fringe of it with most important results, but generally in the world they have scarcely begun even to see a glimmer of it. It would be an inestimable benefit if the realization of the sort of end which lies before our present mission schools was to lead some to begin to learn the practice of that Pauline education, for it is an education which can be discerned in the practice of the great Apostle of the Gentiles.

Christian Education in China—From the Inside

By a Chinese

Sir,

The present conditions of Christian schools in China regarding registration by Government seem very discouraging and disappointing to those who have been so generously sending their subscriptions to China for educational purposes, for Christ's sake. Nevertheless, from a religious point of view, the causes for discouragement are not so great as would appear at first sight, indeed, we may even look forward to seeing good come out of the changes which have taken place.

I have read very carefully the articles in the January issue of World Dominion, by the Rev. Roland Allen and A Mission Secretary, and the writers have both dealt ably with the subject. Yet I feel constrained to lay before your readers the other side of the picture, drawn from my own personal knowledge and experience in those very Christian schools.

China is a non-Christian country, and because of reverence for her great past and her very ancient civilization, she does not change easily. Since the Gospel was propagated in China, the teaching given in the many good Christian schools is bringing about some wonderful changes. Hitherto, religious school work has been carried on by the various missions without any co-operation on the part of the Chinese Government or the Educational Department. Nowadays, China is a Republic, and everything in the country must be subordinated to the common good. The Government feels that, not only must the Christian Church in China be a national Chinese organization,

but that the schools, though established by the missions, should be under the control of Chinese Educational Regulations, in order that the schools may work together for the good of succeeding generations. As there are several other kinds of religion in China, it is, the Government thinks, only right that there should be not only religious liberty, but, in their eyes, religious equality of opportunity. They understand our Christian schools quite well ; indeed, many of the Government leaders have been educated in those schools. Some of them have taken special courses in America, England, or other countries. Hence they are not against foreign systems of education, or Christian methods of teaching. They only want to separate the schools from the Churches, as the French Government has done in France. If the Chinese Government allows Christian teaching in Christian schools, surely it would have to allow the teaching of other religions in the schools provided by the non-Christian faiths.

Reformed Buddhism has recently established day-schools in a number of country places, and permission has been asked for the teaching of their creed in their schools.

In our Christian schools we can do religious work outside class-hours. We have Bible study in the schoolmasters' houses, or in the ministers' homes, and we can have religious meetings in the school chapels. Our schoolmasters now are very good and earnest Christians : on Sundays many, if not most, of the non-Christian students are willing to attend the services. They sit quietly and reverently during worship in the chapel because they go of their own free will, not from compulsion.

The new Regulations do indeed make the Christian school-work much harder than it was twenty or thirty years ago, but it is well worth while doing, only the teachers must be really patient and fully surrendered to Jesus Christ, Whose Gospel can be propagated in many ways. I dare say that in ten years' time the Church of Christ in China will be stronger and better than she now is, and that zeal for self-support will be greater also. The Church is the tree, and the schools are the fruit of it. As soon as Chinese Christians are able to support their Churches they will be only too glad to carry on the school-work also, but this time has yet to come.

In the present troubles the Chinese Christians have suffered a great deal, and still have all sorts of difficulties to face, but as a matter of fact, their faith is deeper, and the subscriptions of the Churches are greater than before.

Although the Chinese Christian leaders regret that the new Regulations forbid the teaching of religion in the schools, as patriotic Chinese citizens they must loyally accept the Regulations and put them into practice, as an ordinance of man to be obeyed as St.

Peter directs. At the same time they must stick to their posts, and, so far as they are able, in any and every way bring the force of their own religious beliefs, and above all of their own lives, to bear upon those who are being educated in the Christian schools.

Moreover, our Christian young people have special movements in the schools. They say, " At the present time in China we Christian students ought to show Jesus Christ our Lord and Saviour to our schoolmates by our Christlike character, by personal practical work and devotion."

To-day I received a Christmas card from a Chinese Christian student, in which he writes : " We have a group of Christians in the College working among non-Christians all the time, and also we have a night-school. . . . We have had a very good time during the whole term. We go (to the night-school) every day when we have finished our lessons, and give up our time to helping the illiterate poor people to learn to read and know something of Jesus Christ."

Yours sincerely,

S. CHEN.

Amenbury,
Beaconsfield,
Bucks.

20th January, 1931.

Sir,

Mr. Chen's letter is very opportune. He wishes to reassure those who, thinking the Chinese Regulations disastrous, are in doubt whether they ought to continue to support mission schools in China : he wishes to explain, or perhaps rather defend, the action of the Chinese Government ; he wishes to show that much Christian work can still be done in connection with the mission schools.

That is no doubt useful ; but it has nothing to do with my argument. I did not attack the Chinese Government for insisting upon its Regulations ; I did not deny that good work could be done in Chinese schools. I said that mission schools were mission schools ; I said that the petition was a petition full of vague periphrases which expressed the confusion of our own missionary leaders rather than the thought of the Chinese ; in spite of the fact that it was written as by Chinese. I said that that sort of confusion was certain to lead to disaster not only in China, but everywhere else.

Mr. Chen does not controvert anything that I have said. He does indeed speak of the schools as " our Christian schools," but he does not say that the " Petition " was the petition of Chinese Christians. I do not know exactly what Mr. Chen means by " our Christian schools," so I ask him in what sense he uses the word

" our," and, if " our " does not mean " mission," how he explains the statement that the answer of the Chinese Government leaves the missions with two alternatives, one of which is " that all missions close their schools." If they are not mission schools, how can missions close them ? And Mr. Chen himself admits that the schools of which he speaks are mission schools in the ordinary sense ; because he says, " As soon as Chinese Christians are able to support their Churches they will be only too glad to carry on the school work also, but this time has not yet come." In so saying he declares plainly that the schools are not yet schools carried on by the Chinese. Mr. Chen's letter therefore supports my position and defends me against the contention of Dr. Wallace.

On the question of the language of the petition, I ask Mr. Chen to tell us whether that language is language which truly expresses the mind of any " Chinese Church." Have the Chinese so learnt uncertainty as to the object for which " Church " schools are founded and maintained, that they naturally fill a petition with the vague periphrases which I quoted in my article ? I say that the voice of the petition is the voice of our own missionary educationists, and possibly of a few Chinese Christian educationists taught by them ; but that no " Chinese Church " could possibly have written it.

As for the good work which can still be carried on in the schools, work of which Mr. Chen gives such an admirable description, I must ask Mr. Chen whether such work is carried on only in mission schools, or whether earnest young Christians are not doing the like work in government schools. If not, why not ? But if such work can be carried on in any school by young men who realize that " At the present time in China we Christian students ought to show Jesus Christ our Lord and Saviour to our schoolmates by our Christlike character, by personal practical work and devotion " ; and it certainly could ; then what has that argument to do with the maintenance of " our Christian schools " ? I suggest that such work can be done, and is better done, in government schools than in mission schools where the double and uncertain speech of the founders leads to confusion of thought and act such as is represented by the Petition.

Earlier Mr. Chen speaks of " self-support." The true " self-support " is represented by the action of the Chinese students which he describes. The idea expressed in the words " as soon as the Chinese are able to support their Churches " presents the Churches to our minds as costly luxuries. That the Chinese cannot support a religion in which they believe is to me an absurdity. Chinese Moslems do it, Chinese Buddhists do it, Chinese Christians could do it. Whence came this notion that the faith of Christ and the Churches composed of those who accept that faith are costly luxuries ?

It is certainly not in the New Testament. Somehow or other Western missionaries have contrived to persuade the Chinese that the establishment and maintenance of " Churches " depends upon money ; and Mr. Chen seems to be so persuaded. It is very strange. It is this strange fact which alone makes me hesitate when I say that I cannot believe that missionary educationists may have taught the Chinese to use their periphrases about Christian education. If they can accept the teaching that a spiritual society cannot be founded without money, they can perhaps accept the other. But I have said that I do not believe it.

Yours truly,
ROLAND ALLEN.

A Chance to Live Dangerously

VIOLET M. GRUBB

A RECENT article in WORLD DOMINION has urged the need for non-professional missionaries—men and women who, in foreign lands, " support themselves in whole or in part through their own exertions," and yet at the same time use every opportunity to represent the King's business.

In the face of difficulties in the way of mission schools and colleges in China—the cost, the unsympathetic attitude of the Government, the prejudices against foreign-owned and financed institutions—it is well that Christians should examine other means of reaching the students, and I have been asked to give my own experiences of the opportunities to be found outside the regular mission channels.

In Hongkong and Shanghai there are openings to be had in the schools run by the Municipal Councils for Chinese children resident in those places. Such posts can be seen advertised in *The Times*, or in educational journals. The pay is good ; the work is similar to that of an ordinary secondary school-teacher in England and is carried out in English. Even outside the school much could be done without a knowledge of Chinese, as the educated people living

in coastal towns generally have a fair knowledge of English. For those who seek them there are many opportunities of influencing the children, or even of getting into their homes, though the fact must be faced that as a rule no encouragement to this end will be received from either authorities or colleagues. This work would therefore demand earnest consecration and devotion, and a willingness to be counted as nothing for the sake of the cause in hand; the conventions and distractions facing a non-professional missionary in a port are far greater than those met by the accredited missionary in the interior.

For those who have acquired some knowledge of the Chinese people and know how to get in touch with them, it is easy to get private teaching in all Chinese cities. In one case the writer and a friend had to spend some months in Shanghai. We were living in a missionary's house, and we advertised in a Chinese paper that we would take pupils for English coaching at a dollar an hour. We were immediately flooded with replies, including several from young men who had studied in America and wished now for converse with a foreigner, and one from an elderly business man who wished to travel abroad for his firm and offered us any salary that we liked to name, either to make him proficient in English or to accompany him as his private secretary. Doctors wanted help in translation work, and a large number of students wanted to be coached for examinations. Most of these were willing to read the New Testament with us, and all of them were very friendly, inviting us to their homes or to meet their friends, and affording unlimited opportunities for witnessing to Christ. Those who are in business in China and wish for more contact with the Chinese might well take on one or two pupils for conversation, or even study, in their "off" hours. Not uncommonly such students will be found eager and willing to use the opportunity to learn of Christ.

Later we returned to an inland city, but the Chinese school in which we had been teaching could not be reopened since soldiers were billeted there. So we repeated the Shanghai experiment, renting a Chinese house this time,

living there in Chinese style and teaching privately. We confined ourselves mainly to the students of our former school, but a day rarely passed without a request to take on a new pupil from outside, though it was known that all those who could read even a little English would study the New Testament with us. Here we had greater opportunities for non-professional witness, since we had a house of our own. We received visitors, held lectures, and on Sunday afternoon had our house filled with students and their friends who came for hymn singing and a meeting. Since we dressed in Chinese clothes and ate Chinese food we soon overcame the prejudices of the older women and householders around us and made many friends among them.

Lastly, for those who are prepared to take the risk, there are openings in Government schools and colleges. To speak of the risks first—these are not few, and such teaching calls for a deep sense of vocation and faith that God will never forsake those who do His will. The salary received in colleges is three or four times that of the average missionary, while in schools it is about the same, or rather more, but there is always the possibility that it may not be paid for months at a time, or the college may collapse without warning and the teacher may be thrown out of work. The opportunities, however, are great, especially if the post is a resident one. The writer thinks of the Hunan University, the only college in an area the size of Great Britain, with six hundred students, one-sixth of whom are women. No attempt is made to give any religious or even ethical training to this body of wild but thoughtful young people during their four years in residence here, and yet they have a real desire to know and understand more. Classes over, they would come and stand in groups in the writer's room and pour out questions : " Are you a Christian ? " " Why do you Christians oppress our country ? " " What can you tell us about Russia ? " " Have you read the works of Karl Marx ? " " Have you a Bible ? " " What does your Teacher say about communism ? " and so on. They were willing to listen and discuss for hours, but there was no one to satisfy their need. The University

authorities were considering the advisability of trying to get two University graduates from England to come and teach English, and though the scheme has fallen through at the moment, yet a non-professional missionary—a woman—may be going back there this autumn to live among the girl students and lecture in English.

There are many such posts, though it is difficult to hear of them in England. Missionaries could do good service by keeping their eyes and ears open for them, and communicating them to the Department for Christian Service Overseas.* Is is not generally realized how secular and second-rate very much of the education is in China. There is an ever-increasing number of Government and private institutions where the teachers dole out facts at so much an hour, where the students are uncared for and undisciplined, and where there is no religious or even moral training. For example, in Changsha, the capital of Hunan, there are some forty or fifty such schools for boys and girls over the age of twelve, side by side with two missionary schools for girls and one for boys. Seven or eight thousand students of that age will be receiving a purely secular education as against some four hundred learning of Christianity. In such facts alone, one may see a challenge to storm this neglected fort and to uphold the claims of Christ.

It would not be right to ignore the difficulties, for they are immense. There are those raised by the traditions of the school. The classes are so large, often sixty or seventy in one class, that individual work seems out of the question. Students are irregular and absent themselves for days at a time, but no enquiries will be made. Nor are the difficulties made less for one who is known to be a Christian. Authorities might well forbid all open reference to religion, and summarily dismiss one who persisted. If he got on the wrong side of the students, an anti-Christian clique might so organize opposition that the teacher would have to resign. It is true there would be other foreigners

*1, Tudor Street, London, E.C. 4.

in the city, missionaries and business people, who might be consulted, yet one would have a tremendous sense of isolation, such as is almost impossible to describe to those who have not lived in a Chinese city. There would be little time, or perhaps inclination, to take part in the chief interests of the business community, and in any case one's position would be somewhat prejudiced, while even the missionaries might be more than doubtful as to the value of the work. The worst enemy of all would be oneself—the ever-present temptation of being content to teach one's subject and to shirk definite witness with the pious hope that "life alone tells." And only those who have lived in an Oriental city can understand the constant struggle with the demons of indifference and sloth in one's own soul.

Does such a job as this seem too difficult? Yet here is a chance to live dangerously. England is said to be overcrowded with teachers, but that is not so abroad. Posts are waiting to be filled in many parts, and they will be filled by someone, but is that one to be a Christian or not? For a Christian they offer a place in the forefront of the battle against ignorance, prejudice and atheism. Nor are such positions without a real reward. Here is a chance to befriend and counsel those for whom nothing is done, and who represent the future leaders of China. Students are quick to repay with friendship the service one offers, and there will be those among them who will turn to the Light. The teacher who thus hears the call and launches out upon the unknown seas of God will never return with empty craft.

A St. Paul for China

A CHINESE, in discussing the China situation with the Editor a few weeks ago, said that the Church in China would emerge from its present trials stronger and purer. Referring to the baptism of the president, he said that, previous to his marriage, Chiang Kai-shih went to visit his prospective mother-in-law. He found her reading the New Testament, and, when he made his *kotow* to her, as Chinese custom decreed that he should, she placed her hand upon his head and said, "May you one day be a St. Paul for China!"

The Women of Yergumland

MARY COOPER

The Yergum people live north of the Benue River, at the eastern end of the Murchison range of hills in the Plateau Province of Northern Nigeria. According to the Government census of 1921 they number about 26,000, but this is below the mark. They build compounds of round mud huts, grouped in small hamlets scattered over the plain to the south of the hills. They are animists, their chief sacred groves, where they bury the skulls of their ancestors, are in the hills. The skulls of captured enemies are also preserved in these groves. No woman is given the honour of having her skull buried in a sacred grove. A woman must be buried securely, lying on her right arm, less she should do any more mischief! The Yergum were cannibals up to comparatively recently.

The Sudan United Mission first entered Yergumland in 1907, but steady, continuous work was not possible until 1912, when the station was re-opened after an interval of two years by the Rev. H. J. and Mrs. Cooper. The language was then reduced to writing by these workers. From the beginning, effort was directed to the promotion of a self-governing, self-supporting and self-propagating Church, and, under the blessing of God, this Church has undertaken, not only evangelistic work among its own people, but has also sent its missionaries to surrounding tribes.*—EDITOR.

YERGUM women are tall and handsome, with beautiful arms and shoulders that European women might well envy. Like most African pagans they carry themselves with dignity and grace obtained by the custom, from earliest years, of putting loads on their heads. This habit is second nature to them and grows to be a fine art. To balance on their heads a water pot full to the brim and shaped like a huge egg, requires some practice. This they do, neither

* See *Indigenous Principles in Nigeria* by Herbert J. Cooper, World Dominion Press. Price 4d.

gingerly nor awkwardly, but with an ease and a pose that is admirable. They are more of a Sudanese type than Negroid. Their features are not coarse, nor is their skin coal-black. Indeed, compared with the neighbouring tribes, in many respects they may well be proud of themselves, which undoubtedly they are.

The Yergum, as a tribe, are very clean in their habits, and the women remarkably so. This may be due to the fact that their husbands refuse to eat the food they have prepared if they have not washed. Twice a day, morning and evening, the babies have a bath. The mother takes her infant on her knees, fills her mouth with warm water, and squirts it all over its body. The process is repeated till baby is clean. Yergum women are very industrious. Each season of the year brings its own particular tasks which are peculiarly women's work. From girlhood they learn to handle the small hoe—the only implement they have for farming. All the vegetables are solely women's property. These women put long hours and hard work into their farms during the rains.

In the dry season, they must go off to the bush and cut, bring home and stack as much wood as the family will require for fuel during the wet season. Again when the "pottery" clay is just right, the women make all the cooking and other utensils necessary for the household. These are cleverly executed and beautifully symmetrical. Each pagan wife is a brewer and every household has its own brewery. The women prepare the guinea corn—their staple food—through the various processes from taking it off the stalks to grinding it between two stones till it is fine enough for use.

Weddings, funerals, and moonlight dances provide them with recreation, and an occasional quarrel with their husbands, when they run off to the parental roof, gives them rest and change of outlook, and after reconciliation, sends them back to their spouses to settle down normally again for a time at least.

They are very conservative and independent, with great powers of endurance. They can strike a bargain in the

market or on the road with shrewdness, coupled with a keen sense of humour, second to none in Smithfield or Covent Garden. Some of the older women shew wisdom and forethought and a canniness that might do justice to any Scot.

Like most women all the world over they have full use of the tongue, with a flow of language and a power of repartee equal to any, while when angered or annoyed, they can pour forth a volley of invective calculated to penetrate to the very bone of their adversary.

They are proud of their dress, too, like all the daughters of Eve. Unlike their Western sisters, however, they get a new dress every day, the material of which costs nothing and involves no dressmakers' bills—nature's own garb—a bunch of leaves back and front. They have their fashions in this too, short stubby leaves that go swish-swash as they swing along, and long trailing vines of which they are as vain as the Victorian ladies were of their trains.

Capable and clever, lovers of their homes and of their children, happy the missionary whose privilege it was to be the first white woman to work amongst them and to win their love and confidence.

When I first went to Yergumland I found the women altogether unapproachable. The war whistle still called offended parties to a fray, and armed warriors were to be seen rushing madly through the bush from all directions, eager for blood.

How best to act so as to overcome the fear and prejudice of the people was the most immediate problem of those days. They all remembered British occupation and they still held the white face in repugnance. The women went to their farms under the protection of the men as in the slave-raiding times, and no man stepped out of his house unless he was fully armed with poisoned arrows, spear and battle-axe. So dangerous did the missionary consider it to be that he would not allow his wife beyond the confines of the mission station alone.

Each evening systematic visitation was done. Outside a compound a group of little children would be seen playing

merrily in the sunshine near their home. On catching the first glimpse of the white folk, however, they would utter a yell of fear and rush helter-skelter into the house. The women would throw down whatever they were working with and seek hiding with their children. Even when met on the open road escorted by the men they would make a detour into the bush never daring to look at the "conquerors."

I could not gain an entrance into any black woman's house, and no black woman would dare to enter my house. If she had, would not I have eaten her? And even if she had her doubts about that, she certainly would have been spirited away to the sea from whence all the white folk came!

In these circumstances, then, work amongst women and children was impossible, and the only course left to pursue was that of patience and prayer, kindness and caution.

That was twenty years ago.

Believing in the power of prayer and in the efficacy of the Gospel message, through the working of the Holy Spirit, to transform the *Whosoever*, the missionaries, nothing daunted, kept themselves before the people. Was there a funeral? They were there to sympathize with the mourners. Was there a wedding? There they were to rejoice with the party. Was there a drinking bout? At the risk of their lives they were there, and thereby hangs many a tale. Was there a moonlight dance? The missionary and his wife were there to let the wild young men from the hills and the shy maidens from the valleys become accustomed to their presence in the tribe.

Meanwhile their medical work was having its influence. Patients were being raised to health and strength by the power of prayer. They were reducing the difficult language to writing, gradually hearing the people's speech, and they were being understood. In faith they built a little school-church with a vision of its being filled, although it seemed the height of folly at the time. They trekked the tribe from end to end, living in the huts of the people, making themselves affable and telling the old, old Story to any who

would listen. Each Saturday they mounted their horses and rode many miles informing the people that the next day was Sunday, and inviting them to come and hear about God, the Great Good Spirit whom they know of, and whom they call *Inan*.

Thus, gradually, barriers were broken down. Little children no longer ran away, but would come running to meet the missionaries. Women no longer hid, for womanly curiosity had overcome fear to a large extent, and they would stand to look at me and pass the most disparaging remarks about me, never dreaming that I understood what they were saying. The little school-church was filled to overflowing, but the hearts of the hearers seemed as stone. Only the power of God could save to the uttermost. In their extremity, after much searching of heart, the missionary and his wife cast themselves wholly upon God, and gave themselves up to prayer in the Holy Ghost. After six months of intensive intercession and waiting upon God revival came. Men of good standing in the tribe were soundly converted. Persecution began, establishing the true Christians in their new-found faith, and the missionaries thanked God and took courage. So far there was not one woman convert.

One morning, a friendly old Granny, the first and only woman who would enter the missionary's home in those days, called upon me when I was feeling rather sad and discouraged. "Why is it," I asked, "that the women are not seeking after God like the men?" "Have patience," replied Granny, "now that the men have come to God, will not the women be sure to follow after them?" Granny's prophecy became reality sooner than I anticipated. A few weeks later the wife of one of the converts came to say that she had determined to leave the old way and seek after God. Oh! The joy! Joy bordering on tears, mixed with thanksgiving and a sense of unworthiness! Thus the first woman in all Yergumland took her stand for God and for Christ her Saviour.

That was fourteen years ago.

During the years that followed women converts

increased, some of them walking from two to seventeen miles, with a baby strapped on their back, to church each Sunday. Ignorant ? Yes, but staunch and true to their new-found faith—suffering persecution, being beaten by their husbands, boycotted by their relatives, having their children taken from them, their farms desecrated, their houses burned. Unable to read or write, their only refuge was prayer and communion with their Father God. Thus they grew in grace, and the fruits of the Spirit became manifest in their lives.

Gradually all the activities of a growing work were inaugurated. Even old Grannies bought their own books and learned to read. Women's prayer meetings were established. The need for family prayers, morning, noon, and night was inculcated. Sacred songs were composed and taught till the hills resounded with the songs of Zion. North, south, east and west the voice of prayer and praise was heard from a people just emerging from cannibalism.

It was a great day when the first two women were baptized. What a thrill it was to sit beside them as they partook of the Lord's Supper for the first time !

A women's Sunday School was begun, with women as teachers. A women's Bible Class was formed, and deep were the theological discussions. During itinerations I gathered the women in the villages together, and gave them daily an intensive Bible study course. How eagerly they gathered ! How intently they listened ! How quick they were to grasp certain points that were truly Eastern ! These they dismissed with a word—" We understand that." The Bible translations their only books, they meditated on the Scriptures day and night, bringing knotty points to their " Mother " for interpretation. Truly some of them were taught of God.

Believing that every one is saved to serve, the necessity, privilege and responsibility of spreading the " Good News " everywhere was emphasized. Willingly the women went as they had opportunity, climbing precipitous hills and walking many miles out in the plains to tell the Story of their Saviour's love. Sometimes they were driven away,

occasionally they were simply ignored, but mostly they had a hearing. During the week-ends they reported their meetings. Then I sat with them, listening to their difficulties, discussing their successes and failures, and many a lesson I learned from them during those happy talks. Down on their knees with their faces to the earth, they would commit all to their Father to keep and bless, and they returned to their homes for another week cheered and comforted.

The missionary and his wife had their eyes ever turned towards the regions beyond. Bordered to the east, south and west by tribes without a witness of the Cross, how could they rest till all had heard of Jesus and His Salvation ?

They had visited the tribe to the east from time to time, and had had the joy of telling the Story there. On each visit they were distressed to see greater inroads of Muhammadanism. Something must be done immediately to save the whole population from turning to Islam. There was no white staff. Why not put the need before the young Church in Yergumland ? Scarcely was the need told when a former servant of the house called, asking for a private interview. He was willing to go, but he had not consulted his wife. She was an earnest Christian, but would she be willing to leave her own people and go to live amongst strangers ? Much prayer was offered. To the joy of all the girl gladly consented, and she became the first woman missionary of the Yergum Church, she and her husband receiving no monetary inducement whatever, but settling down as self-supporting evangelists in their new tribe.

That was eight years ago.

Much water has run under the bridge since then. More women have been baptized, adding to the membership on the Church roll. Numbers of Christian young couples have been married, setting up Christian homes and becoming influences for God in their districts. Out-stations have been opened, manned by self-supporting workers. A women's school has been inaugurated, on the main station, with an adapted curriculum. Women have been taught the rudiments of hygiene, pre-natal and post-natal care of their bodies. Childcraft has also been taught, demon-

strated by a life-size doll given to me for the purpose. This has been a means of reducing infant mortality to a very low percentage. The younger women much enjoyed a sewing class while the older ones prepared cotton for spinning, thus enabling them to add to their income and give to the work of the Lord.

A Yergum Christian is now the wife of a Christian man of a tribe some fifty miles to the east, living a consistent life and helping the women there. Another is the wife of a Christian in a small tribe to the south. Another is occupying, with her husband and family, the wild Montol tribe of the West. Thus there are Christian Yergum women —all self-supporting workers—witnessing with their husbands in five tribes. These are faithfully remembered daily at the Throne of Grace by their compatriots in their prayer-meetings and private devotions. Periodically they return to the main station, when they tell their joys and sorrows, hopes and fears, receiving that sympathy and uplift that sends them back with renewed zeal to their difficult task.

Evangelistic campaigns have been arranged, when the elders of the Church have divided up the whole district, assigning to each section its division. Women, as well as men, have given themselves to evangelism for the time, tramping many miles to preach the Gospel. On a convenient Sunday they report before the whole congregation the result of their efforts. What a stimulus to faith and hope and love ! Woe is me if I preach not the Gospel !

Thus, something has been accomplished. What a privilege it has been to be the pioneers, to have laid the foundations, to have seen indigenous methods taking root and bearing fruit, to have had the joy of instructing and guiding the growing Church !

But conditions are changing. During the past five years the change that has come over the tribe is well-nigh unbelievable. The old order of faith in their *jujus* is tottering, and a new regime has come to stay. Civilization on its onward march has reached Yergumland. Good, wide roads criss-cross the country, bringing the trader and the motor lorry with their good and evil influences.

In the next decade the task will be very different from what it is now. "Instead of a people naturally simple and almost childlike we shall have a people accustomed to think of and to reckon with spiritual realities, we shall have a people whose minds are coarsened by the materialism of the civilization which is being more and more thrust upon them; instead of a people accustomed to bend their wills to spiritual authority, we shall have a people who obey only when it is to their own interests to do so."

"Africa for the African!" is the slogan to-day even in the most remote villages, and there is no binding force to hold things together, apart from the power of the Gospel and lives lived consistently with the tenets of the Book of books, be the skin black or white.

The urge, then, of the present hour is the vision of the life of Christ as ministered *to* African women *through* African women—who will interpret Christ to their compatriots—who will add efficiency through spirituality, and who will spend themselves by the power of the Holy Spirit, in leading their own sex and colour to the life that is hid with Christ in God.

A Woman Wins

He was sitting at a café in a by-way of Cairo, a student of the Azhar, enjoying a quiet holiday respite from exacting studies. His reverie was broken by a man who held out a small book for his examination, a Christian book he perceived it to be, and idle curiosity prompting him, he bought it and began to read. The book disturbed him, and being in no mood to be disturbed, he petulantly tore it up. Troubled days, sleepless nights followed, then an impelling attraction to purchase another copy of the book, with the same destructive ending.

His father became alarmed, and resolved to counter his son's obsession by taking for him a wife. The match-making was certainly muddled, for soon after their marriage the son discovered that his wife was a Christian. He sensed that she was different from Muslim women. In her eyes, in the touch of her hands, he became aware of the haunting idea from which he was fleeing, and he did again what he had done in the café, he attacked it—this time with a stick. Not precipitantly, but methodically and frequently, splitting a hundred rods across her back, and filling her ears with curses. She did not raise the street, but just suffered.

The inevitable followed. Utterly converted, persecuted out of Government service, penniless in the street, and then set by Christ in the Egypt General Mission to offer the little books with the disturbing new idea of religion to others.

Clashing Nationalisms in the Near East

Lootfy Levonian

THE Muslim peoples in the Near East are awakening under the impact of Western civilization. They are being civilized and westernized, so they say. One main effect of this awakening is seen in their growing spirit of nationalism, so much so that everything is being reconsidered in this new light of nationalism and tested by it. Even religion is revalued by nationalism, and is either cast aside as a relic of the past, or is being nationalized. We see nationalism preached, by the spoken word as well as the printed page, as the great ideal. The tone of the present Muslim press is emphatically nationalistic. The best example of this is to be found in Turkey.

Professor Ismail Hakki Bey, of the University of Constantinople, speaking about the new generation in Turkey, said a few months ago :

" The new generation has some admirable qualities and also deficiencies. Our youth are fond of sport ; this is commendable. But they are reading very little, and mostly bad authors. The desire for science and philosophy is increasing. We must educate our children according to the ideal of democracy. This ideal contains in itself all the good things for physical, moral, scientific, æsthetic and economic development. Let us present to our youth as *the great ideal, an independent, real and beautiful national life.*" The last sentence is significant. National life is presented as the ideal to the youth of Turkey.

Professor Mustafa Shekib Bey, in his paper on modern civilization, says that it is nationalistic pure and simple. He regards this nationalistic type of civilization as the highest of all civilizations, and advocates strongly that this should be the supreme element in the Turkish life.

The following words of Sadri Edhem Bey, another writer, are very significant. Speaking of the influence of Ziya Gök Alp upon the Turkish mind, he says :

" Ziya Gök Alp introduced the idea of scientific Turkism. His dictum was, ' I belong to the Turkish nation, the

Muslim community, and the European civilization.' He tried to compromise and this ended in failure. The dictum of our present democracy is, 'I am a Turk and a European.' "

It is significant that in these words the religious element is left out, and the national element has been emphasized. Nationalism has been absorbing the religious element.

One of the best descriptions of the growth of this sentiment of nationalism in Turkey is found in the extremely interesting article of Ahmed Ihsan Bey, published in June, 1930, under the title, *The Birth of the Spirit of Nationalism, and its Activity at the Present Time.* Ahmed Ihsan Bey has been a publisher at Constantinople for the last fifty years, and he writes from first-hand experience. He says :

" The feeling of nationalism, and the impulse to hold it above everything else, was unknown at the time I was born. The Turks, especially all those at Constantinople, were never aware of this great problem. The spirit of nationalism was born in 1855, but slept till 1880, and only in 1897 reappeared for the first time in a lively form. The Armenian revolution at Constantinople in 1897, and the great animosity which the Armenians showed toward the Turks awakened and put into action the feeling of the Turkish élite. It was first at that time that we heard the idea of refusing to do business and to deal with those who were our enemies. This spirit and belief has been growing for thirty-three years since 1897, and now has opened a true course for itself. But the course already opened is very narrow and small. The ignorance and foolishness of many centuries cannot be removed at once, especially is it impossible to procure in a brief period all the means necessary to get all our needs provided by our own people, and by our own labour.

" The revolution of 1908 drew aside somewhat the veil of our ignorance of economic problems, and our present democracy has torn it into pieces. Immediately we could see the fire which has been besetting us. We have understood the danger, therefore we shall find the cure. I am confident

that we shall struggle, we shall suffer, yet we shall ultimately be saved from this storm.

" In the past all our business men and artisans were aliens, non-Turks, yet we considered this as a normal thing. We gave our money to them without any consideration because all Turks of Constantinople were composed of either Dervish chiefs with big turbans, drawing income from their own sources, or officials serving in the Government departments with regular salaries, or military officers; and all of them looked down and hated commerce, business and industries. They did not think it honourable to deal with such occupations. All the Constantinople Turks were ready eaters! On the other hand, the Turks coming from Anatolia or European Turkey served all their life as porters, and they could not grow into anything better and higher. They were called ' uncivilized Turks ' (kaba Turk). None of the captains of the steamboats running on the Bosphorus were Turks. One could not see any Turk at the railroad stations, at banks, and other business centres. Even the printing press, book business, publishing of papers and magazines were all in the hands of non-Turks.

" I have lived during the three periods of our development—under Sultan Hamid, the Constitutional Government, and the present democracy. I have had all those experiences and I can say that I look to the past to learn our lessons, I look to the present with satisfaction, and I look to the future with much hope."

This is the characteristic mark of the Turkish life to-day. Nationalism is the index of all activities and aspects of life.

This is true to a considerable degree in Egypt, Palestine and Syria too. In Egypt the extreme nationalism of the Wafdist Movement is well known. In Palestine, this nationalistic tendency of the Arab has been growing rapidly in recent times. In Syria it has been so evident that the French Government has adopted a new system of administration, dividing the country into four or five departments in order to give satisfaction to national aspirations.

This growth of the national spirit among the Muslim

populations in the Near East must be considered in relation to other nationalisms in these countries. There are non-Muslim minorities in these lands, who are also growing a nationalistic spirit ; this makes the situation very complicated, in fact, dangerous. It is a characteristic of the Armenian and Jewish peoples not to mix with others. They are persistent in their national traits, language, and traditions. These peoples have no country and state of their own, therefore they are keen, on the one hand, to guard against assimilation and absorption, and on the other hand, to strengthen their national feelings. In Syria and Palestine the nationalistic sentiment among these minorities has been growing very intensely. There are many nationalistic organizations among them, and almost every young man or woman is enlisted as a member. Thus the situation becomes very complicated. The Muslim grows a nationalistic spirit, so do the Christian and the Jew. The Muslim has nationalistic organizations, so have the Christian and the Jew. The result is antagonism and clash. Here may be seen one explanation of the later troubles in Palestine.

Recently the well-known Egyptian paper *Siyasa* published an article warning the Syrian Muslims against the developments of the Armenians in Syria. The Armenians are being settled in many regions of Syria, and the *Siyasa*, referring to this movement, tries to awaken the Syrian Muslims to guard against such an occupation of their land by a foreign element. Other Syrian papers have also been publishing articles with that same note of warning.

The question as to what attitude the Christian missions and other organizations in the Near East should take in the face of these facts, is an important one for consideration. This much is evident, that a new tone must be struck and a new emphasis ought to be stressed in these lands. It is futile to make a direct attack upon nationalism. It cannot be cured by political force ; it becomes even worse. The Governments are in an *impasse* in the face of this situation. It needs a more fundamental treatment than mere political measures. Somehow the attitudes of men ought to be

changed. Men ought to learn to think of their duties rather than of their rights. They ought to learn to judge themselves before they judge others. The spirit of selfish interest must be replaced by a spirit of co-operation for the good of all. Vengeance must be changed into love. Men must come to see that God has given good things enough to make all men happy, and it is the selfishness, suspicion and hatred in men's hearts that make conditions miserable. Enough blood has been shed in the Near East. Every mountain and plain of Palestine and Syria has a record of bloody strife. How can a change be brought about?

Here comes the unique service which the Christian workers can render. It is the spirit of Christ that can convince men of sin, righteousness, and judgment, therefore men ought to be brought to see themselves before Jesus Christ. The Gospel of Christ must be presented with all its directness. We believe that here is the supreme duty and responsibility of the Christian Churches and missions in these lands. They are there, not so much to change the religious denominations of men as to change their spirit. Christ did not differentiate between men racially or religiously; He looked into their hearts, and touched their hearts. That should be our aim and method also. Then a new era will be opened in the history of the Near East.

Racial Animosities

A TORCH was lit in the Balkans in 1914 that set the world on fire. But now there is a prospect of a union of the Balkan States as the final outcome of the Balkan Conference held in Athens last October. The first step towards this desirable object has already been taken by the signing of a treaty of friendship between Turkey and Greece. This whole region has been a centre of disturbance for ages, but at long last it has been discovered that racial groups are so intermingled that *the only solution lies in unity*. And so, in the near future, we may find the treaty of friendship extended to cover Bulgaria, Yugoslavia, Albania and Rumania, all of which countries sent representatives to the Conference.

A British Officer's Counter-Offensive

A few days ago three friends were lunching together. One was a Brigadier-General in the British Army, another was a West-End specialist who had been in the Indian Medical Service, and the third was also a medical man who was formerly a medical missionary. They were talking about non-professional missionary work, and the British officer was telling how he had been asked by Muslims to speak to them when they would not invite a missionary to do so. He related many interesting experiences, and told the following story :

ONE day in Simla I accompanied an Indian friend on a preaching expedition into the Bazaar, where he met with a good deal of opposition from Arya Samajists and from an educated Muhammadan who tried to prevent the sale of Gospels.

Eventually I took the Muhammadan aside and asked him what his objections were to the preaching. He said that people were being persuaded to buy these books against their will and the Gospel was not nearly so good as the Koran. He then boasted that he had been the means of introducing three British officers to Islam and they had accepted the true faith. One was a Colonel and the other two were junior officers. He gave me their names.

" This is very interesting," I said, " I, too, am interested in Islam ; you see I believe the Old Testament, and we have much in common. Perhaps you would like to come and have tea with me to-morrow and you may be able to convert me."

" Thank you very much," he replied, " I would like to come ; I, too, believe the Old Testament, as every good Muslim must. It will be a great pleasure to discuss it with you."

The next day he turned up and we had tea together. I asked him if he believed the whole of the Old Testament, to which he replied in the affirmative. " Was Isaiah a true prophet ? " I asked. " Oh, yes." " Was King David a real

prophet ? " " Of course he was, both Isaiah and David are our prophets." " Would you mind reading the fifty-third chapter of Isaiah ? He prophesies some strange things in that chapter, perhaps you could interpret them ? "

He took the Bible and began to read. I shall never forget the impression of those wonderful words upon the man, who, a few minutes before, was so cocksure of the Islamic faith. As he read further into the chapter, his words became slower and slower and quieter until the end when he looked up in amazement. The Lord seemed wonderfully present in the room, and I could barely whisper, " To whom does that refer ? " " Jesus Christ," was his unhesitating reply.

Perhaps it would have been better had we then and there got down to pray, but I felt constrained to ask him to read the twenty-second Psalm. The result was exactly the same. He had clearly forgotten about Islam and the Koran and all his thoughts were centred on Jesus Christ, Who died for him. Then I asked him, " Why do Muhammadans deny the death of the Lord Jesus Christ, when it was so clearly foretold by the prophets whom they uphold ? " " Oh, the Koran does not put it that way," he replied. " There is the Koran," I said, " take it down and show me what it says." He was unfamiliar with my translation, and said he would call again and bring the Mullah with him. I invited them both to tea.

He came again several times, but the Mullah refused to come, and advised him to steer clear of me, as my influence was bad. He was a determined man with a very argumentative disposition, and was involved in several legal disputes with the military authorities at the time. He spent a great deal of his time in criticizing the lives of Europeans in India, which put him off Christianity. They were proud and haughty, said he, and spent too much time in amusement, whereas Muhammad and his followers were humble men and made no such magnificent display as the European followers of Christ, in whom there was no humility at all, especially nowadays. I told him to look to Christ and not to His followers—so called—if he wanted to find the truth,

and that, after all, the Muhammadan despots in India showed very little humility.

One day he arrived just as my servant was going on leave, so I asked him if he would like to take his place for a month. He was indignant. "I am not of the servant class; I have never been a servant." "Where is the humility of Muhammad?" I asked him; "My Master said, 'the Son of man came not to be ministered unto, but to minister,' If you are my superior in humility, come and show me some of it, and I will show you the humility of the Lord Jesus Christ." He came, and did his work very conscientiously. He typed out letters for me and articles which I had written, and he looked up the references in the Bible. We had discussions every night round the Word of God, but every day as the conviction of sin grew stronger, he put up greater resistance. All the objections which he raised as to the truth of the Scriptures were broken down and I knew that in his heart he believed, but refused to face the consequences.

I took him to the Soldiers' Christian Association Convention at Agra, where he came in contact with other officers and soldiers who were living the life. After that he had no excuse, but he would not face up. He became miserable, and neglected his work. Something had to happen.

On my return to Simla, we were comparing the Koran with the Bible and we came across a passage in the Koran, "And God said unto Jesus, 'Son of Mary, I will cause Thee to die and raise Thee up.'" "There you are," I said, "Muhammad himself writes that Christ had to die and rise again. The Koran contradicts itself." That night we prayed together that God would give him light. At the end of his prayer he added, "O God, if Jesus Christ was not your son, and if he did not die for my sins, then cause it to rain to-morrow at twelve o'clock." It was in the winter, when it was likely to rain or snow. I told him that I did not endorse his prayer, that I doubted if he would accept such a decision. He said that it was his business and he must have a sign of some sort.

The next day there was a cloudless sky all day. I met him on my way back from office. He had been to consult the Mullah. He looked morose and desperate and said, "You did not agree." I had not asked him anything, but I knew that he had rejected Christ and he was miserable. From that time he could not stand the sight of me. He neglected his work, and finally blurted out, "I am going, I cannot stay here any longer." I told him that he would have no peace until he definitely accepted Christ and made a public declaration. A few days afterwards I received a letter from him at Karachi, in which he boasted of his success in winning five out of six of his cases against the Government, and he was sure to be successful in the sixth.

Suddenly one night he burst into my room with a smile on his face which was unmistakable. "Well, have you won all your cases?" I asked him. "No, I have chucked all that, I am a Christian, and I have come back to tell you."

The next day he gave a public testimony in the Young Men's Christian Association. I met him once in Lahore, where he was employed on the railway in a very good post, but he insisted on being my servant for the day, and about a year ago I heard from him that he was still witnessing for Christ.

A Map Talk

NORTH AFRICA consists of Tunis, Algeria, Morocco, and Libya. The unevangelized peoples are chiefly found in the hinterlands toward the Sahara. Among the most interesting of these are the Shawia Berbers, whose picturesque hamlets cluster the hills of the Aurès range which run across the south of Algeria and sentinel the Algerian Sahara. This fair mountain people derive from the Christian stock of the early North African Church, and, though superficially Islamized, continue, as did their ancestors, to mark their foreheads with a blue tattooed Christian Cross.

In the Tracks of Roman Chariots

Sydney Arthur

DEEP are the ruts worn by the wheels of Roman chariots which thundered along the paved ways of Cardo Maximus and Decumanus Maximus, in the Roman city of Timgad in south-east Algeria. Still are these highways bordered with noble lines of marble columns ; the marble seats in the amphitheatre, holding four thousand spectators, glisten in the sunlight, and carved stone and rich mosaics mark the sites of the once-crowded Christian churches.

The Emperor Trajan built the city and garrisoned it with rude Parthian legionaries to restrain the turbulent Shawia Berbers of the encircling mountains. Rarely, however, did the feet of Roman soldiers penetrate the villages perched upon the peaks, the opening of their grim fastnesses being reserved for the Christian messengers from the North African Church in the third century.

Four hundred years passed before the flood of the Muslim invasion swept over the land. During these years Romans and Shawia Berbers freely mingled ; the mountain maidens became Roman matrons, and a miscegenation commenced which has left its mark even to this day. Occasionally one may meet a Shawi with features as Roman as those of a Cæsar, or again, a remote Nordic ancestry unmistakably persists.

If the Roman charioteers, come suddenly again to life, had swung out of Timgad into the markets of the Shawias, their consternation could not have been greater than when recently we pulled up among them in our motor Bible car. For a few minutes after our arrival there was almost absolute silence, reminding one of a flock of sheep paralysed by some unknown element in their midst. It was as though the men who had witnessed to Christ at the sword-point in the streets of Timgad rather than accept Islam, had arisen from the dead. After thirteen centuries many were hearing for the first time the Gospel which had been more potent than Roman steel to tame the Shawias.

The illusion was heightened when, at one of the markets, a long-robed native scribe grew enthusiastic as he thumbed the Scriptures, like some deacon of old Timgad basilica, keenly in search of Christian manuscripts for his people, and forthwith ordered several hundred copies. So great was the demand that we sent an urgent wire to Algiers requesting immediate supplies.

A subsequent visit, however, reserved for us startling disillusions. The Muslim leaders had had time to get their breath and to organize opposition. Nevertheless, far and wide throughout the Aurès mountains the books had been carried by the men returning from the markets, and throughout the mountain villages those who were able to do so were reading the strange Gospel story to groups of illiterate hearers. Sales to crowds became impossible, but we met individuals who were keen on possessing the Scriptures. We met them in the coffee houses, in the primitive restaurants, or in the small, dark shops off the narrow alley-ways where the native merchants store their goods. Maybe our success was as real on this visit as it was on our more spectacular first visit, when a car-load of books was inadequate to meet the demands of the crowds. Maybe the plain Shawia highlanders who paused in their meal of roasted goat's head, dried dates, curdled milk, olive oil and red peppers, to appreciate the homely truth of the story of the Prodigal, and eagerly produced the coppers to purchase the book, will meet the Lord, while the supercilious, turbaned sheikh will pass Him by.

To evangelize the Shawias is going to be no easy matter, and it can only be attempted by young and hardy pioneers. The country is swept by snow in winter and by fierce desert winds in summer. Many of the villages can be reached only on mules ; native food is primitive and native hostelries provide beds in which sleep is difficult. In addition to the acquisition of three languages—Arabic, French and Shawia, Islam also must be thoroughly studied.

But these hundreds of villages, sheltering a population of almost a quarter of a million, closed for centuries to all outside influences, and now rapidly opening to the contami-

nating influences of civilization, will never be evangelized unless we settle among their people, nor will those who now perceive Divine Truth dimly in the twilight, see the face of the Sun of Righteousness, unless guided to the Sunrising. Those fine but illiterate Shawia mothers, whose sterling qualities captured many a noble Roman heart centuries ago, will continue to die in the dark as they have done for thirteen long centuries until we tell them of the beauty of the Lord. A nominal submission to Islam has not availed to destroy the worth of the Shawia people, nor to extirpate the Christian roots of their character. Still there stands out challengingly the blue tattooed Cross upon their foreheads—worked in by the Shawia mothers in their children's infancy—reminiscent of the days when their ancestors gloried in the sacred sign. To revive in their hearts the present living significance for them of this tribal usage, is a task worthy of the men, the means, and the unfailing prayer we can dedicate to it for the glory of our Lord. Let us do something, and do it now.

Ramadan Met With a Groan

JUST now we are facing Ramadan once more. Though the fast is still kept, it is mostly kept through fear. I remember the time when it was hailed with delight and spoken of as a thing beloved, but now no one minds speaking of it as a great burden, and it is met with a groan.

Lately we have asked more than once, " How many of you would keep the fast if you were not afraid of other people ? " And both men and women have answered, " No one ! " Of course that is not true, for there are many good Muslims who would keep it, but there are hundreds who would not keep it if it were possible to get out of doing so without losing face or getting into real trouble. For we heard of a man being put into prison for eating in the forbidden hours.

To-day is the 15th of Shâaban. All should have been fasting, and I have met a good many Muslims who were doing so, but not one in a hundred I was informed by a native this morning. Here we are told it is the day when the Angel Gabriel gives to Azrael, from God, the list of those who will die during the coming year.

A CORRESPONDENT.

Record-Breaking Youth—A Challenge

The following is a reply, written by "An Old Missionary," to the "Challenge to Youth" which appeared in our last issue. These two articles have now been published in pamphlet form, and can be obtained from the World Dominion Press. In our next issue we hope to publish an article by Dr. Howard Guinness—"Youth Accepts the Challenge."*

THE Challenge is a tremendous one, it is nothing less than a Challenge to the Youth of to-day to change the world during their lifetime. Young men and women are risking life and limb in attempting to do something—in aviation or in trials of endurance, or in establishing speed records—which no one else has yet accomplished. But here is a task, the biggest that human mind can conceive, waiting to be done. It has waited for sixty-three generations. Can it be accomplished in the sixty-fourth? The Challenge is the greatest that ever rang in human ears.

To change the world!—To abolish in a generation hatred and war and vice and sickness and misery; to introduce purity and peace and joy and beauty and laughter and health and true prosperity, is, it will be said, an utterly impossible task. Not only can it not be done in this generation, it will never be done in any generation! True, such a task *is* impossible, except in one way, *and that is* by changing men. *But men can be changed*, they can be completely changed, they can be born again by the Spirit of the Almighty God, through the death of Him Who hung on the Cross for the world which God so loved. If to-day seventy-five per cent. of the world's population were to pass through this change, to-morrow the world would be on the up-grade.

The Challenge, then, is to the Youth of the world, who are already converted, to become God's allies in converting others. Its slogan is I. C. C. E.—Informed, Co-ordinated, Continuous Evangelism.

If I were a merchant and desired that everyone should buy my wares, I should advertise so that my goods would

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* *Challenge to Youth.* Price 3d.
I.C.C.E.—A Challenge to Record-Breaking Youth. Price 1d.

be continuously brought to the notice of the public everywhere. " The art of publicity is reiteration." By colossal spending there are certain things which have, in a short time, become known everywhere in the world, even in the remotest villages of Africa and Asia, and yet, in Christian lands, there are thousands upon thousands who do not know what the death of Christ means for them, and there are thousands upon thousands who do know this and yet have never tasted that matchless nectar—the joy of those who have brought souls to find in Christ that utter satisfaction which brings the peace that passeth understanding.

Look at the multitudes which gather to watch a football match—a sea of faces. How can their eager gaze be turned to Christ ? It cannot be done ! Oh yes it can ! There is not one in all that crowd who does not, at some time or another, come in contact with a young man or a young woman who knows a secret the dynamic of which is greater than any material force known or unknown. But alas ! the secret is seldom communicated. There is not a youth in all that crowd who does not come from a district where, at one time or another, he could be influenced by the Christians of the district, be they ever so few. There is not one in all that human mass whose home is not, in spite of rebuffs, courageously canvassed at election times. If the tradesman does not know it the rate collector does !

I wonder if any of those who read this Challenge have read the story of the National Cash Register which is so commonly used in business to-day.* In the life-time of people who are only now in their forties nobody wanted cash registers. They were called " thief-catchers," and clerks would not allow travellers into the store to show them to the manager.

A man who was " down on his luck " heard about this " crazy contraption " which registered sales, but which was regarded as a joke. He arranged to buy the patent, but he was so ridiculed by his friends that he went back to the

*_Fortune_, August, 1930, condensed in _Reader's Digest_, September, 1930.

man who owned it and offered him two thousand dollars if he would rescind the contract. This offer, however, was refused, for the seller was only too glad to get rid of the machine.

Failing utterly to get past the salesmen to business heads the new owner adopted the method of the circular which was rather a novel idea then. He addressed eighteen envelopes to each of five thousand possible customers, and, for every day for eighteen days, a circular was sent to each one of them. "It was unpardonable, peace-disturbing. One merchant returned his ninth letter with the notation 'Let up! we never did you any harm.' The relentless Patterson sent him nine more! It is estimated that to-day there are 2,700,000 of these machines in use in thirty-seven nations."

As I write, a post-card has been handed to me. It is the second intimation that I have had about a Young People's activity in a neighbouring church. This particular activity is of very secondary importance, but I am informed that the second notice is to be followed by a personal visit.

INFORMED means the study of a map of a district, with its streets or roads of houses, and its religious facilities.

CO-ORDINATED means a thought-out plan, in which there is room for every ingenious method of approach, and in which all keen Christians will co-operate.

CONTINUOUS means life-long pertinacity which nothing can daunt.

EVANGELISM means a face that advertises its joy, a life of such Christlike kindness and so full of helpful deeds that no heart can remain insensible to its charm, a life that prepares the way for words, winged with prayer, that will find their mark.

Let it be assumed that a few young Christians have met together to consider how they can press the claims of Christ upon everyone, but especially upon the young people in every house in every street marked on the map of the district. Let it be assumed, too, that information has been gathered regarding all the suitable meetings, groups,

classes, or societies that exist in the district and, if these are not sufficiently spiritual in tone and purpose, let others be started, then let every house be steadily, prayerfully, patiently and tactfully canvassed. Smiling importunity will ultimately prevail, and everyone in that district will begin at least to think about spiritual things, and will eventually be made happy in Christ or unhappy out of Him. Homes will then become Christian, not only in name, but in deed and in truth. Family altars will be re-erected, Bibles will be taken from their shelves, churches will be filled, and the greatest influence for good that can possibly be conceived, namely that of a Christian home, will here and there begin to mould the rising generation.

Youthful ingenuity will think of many other methods. There is the post, the press and literature to be thought of as possible means of access. Some most striking examples of these methods already exist. But, amid success or temporary failure, let the group of young people who start the Movement for I. C. C. E., and others who may join them, never cease to meet together regularly for real prayer and Bible study. Some members of the group will probably go, whether as professional or non-professional missionaries, to non-Christian lands, but they will have proved themselves by " beginning at Jerusalem."

If there were only a few tens of Christians to start with, the winning of the world would be possible in a generation if each Christian could bring one person to Christ each year, and if every person thus won to Christ would go and do likewise. If the world could be *converted* in this way it would be easier still, with the vast potential forces and facilities that exist now, to preach the Gospel *for a witness* to all nations (Matthew 24, 14), *and to do it in a very few years.*

One man alone, converted from Saul to Paul, changed an empire, influenced Europe, and became the forerunner of men who are moving multitudes. The voice of a few to-day may become the voice of the nation to-morrow. I. C. C. E., in the power of God, would change the world.

An Old Missionary.

The Witch-Doctor's House Becomes A Sanctuary

W. Kendall Gale

TO be itinerating for eight months with only odd days at home, is a long, long time, and even yet my journeys are not quite finished. One can cover much ground in eight months, and, inevitably, one has adventures and experiences. Journeys have now become necessary in the rainy season, a time when no missionary in a tropical country would deliberately undertake them, especially if the areas he has to cover are like those of the Anjozorobe district. The only road we have (except for a few unmacadamized tracks for bullock carts) is the one from Anjozorobe to the capital ; the rest, where they exist at all, are just paths. This precludes the possibility of taking any journey within the shelter of an automobile or even a *ricksha*, our only other means of locomotion being either on foot or in the *filanjana*—a seat, bolted on two long poles, in which one is carried on the shoulders of one's bearers. This, of course, means exposure to whatever weather there is, and in the rainy season there is certain to be " weather," cyclonic weather, with deluges of rain and terrifying and dangerous storms of thunder and lightning. Rivers become roaring torrents and are utterly unwadeable, while even to cross them in a native dug-out is perilous. Swamps, otherwise fordable, become lakes and are impassable.

In every village through which one passes, or must stay in, there is no " nonsense " about sanitation, thus, with the ground soaked by the previous day's or night's rains, succeeded by the fierce rays of the morning sun, the earth—littered and saturated by refuse of all kinds—sends forth almost unendurable stenches, vile and deadly. That which the sun in the dry season withers and destroys and cleanses, becomes foul and dangerous and unutterable when soddened by rain, for the sun in its violence causes almost immediate putrefaction. The earth literally steams,

the steam rising from filth of unvarying offensiveness, it envelopes one and one cannot escape it. A gas-mask would perhaps be a protection, but would scare the natives, and, wearing it, one would neither be able to converse with them nor preach to them. The rainy season is not over until the early days of April, but my district has become too extensive for me to cover the ground in the dry season. I am now compelled to turn out in the rainy season ; needs must if the work is to be done. The dry season is the cold season, so that travelling then is more comfortable, while the rainy season is the hot season, which greatly adds to one's discomfort.

My first journey took me to the wide region north of the river Mananta, followed by a journey to the Vohilena district, then by two months in the Marofotsy country, another journey to the Anativolo tribe, a journey to the south of "The Mountains which Cannot be Climbed," and ending with a month in the Betsileo country, with three journeys to Tananarive undertaken between the above. I have not the faintest idea how many sermons I preached, how many meetings I addressed, or of the number of people I treated medically in these journeys. If it were possible to ascertain, it would be interesting to know how many people my voice reached during these months, how many thousands had heard the Gospel of Christ from my lips. It would be a fair computation to say at least two hundred thousand, though it might be true to say three hundred thousand. I had congregations as few in number as twenty-four, and as high as fifteen hundred. It is a reason for intense gratitude to God that I have been protected by Him during all these wanderings, never once being in real peril, and never ill all the time, except for two slight attacks of malaria, neither of which prevented me from fulfilling my engagements, that is to say, I have never in all these months missed a meeting or a preaching appointment.

But why am I in Madagascar at all ? Why these interminable journeys ? Why this unrelieved isolation among savage peoples ? Simply because "I cannot eat my bit o' bread alone," as an old, grey-haired local preacher

said to Ian McLaren, when asked why he at his age went such distances and turned out week by week to preach the Gospel in remote villages. I read a most interesting Review of *The Elizabethan Underworld*, by A. V. Judges, in a recent number of *The Spectator*. "In the spacious days of great Elizabeth," says the reviewer, "England was not quite as 'merrie' as tradition would have it, and Mr. Kennedy, in his *Parish Life under Elizabeth*, is quoted as remarking that the age was marked by 'moral decay.' Part of this decay was undoubtedly aggravated by the underworld of mendicancy and crime, dispersed all over England and not confined to London alone. *Authority and savage punishment could neither suppress nor control it*, and its sinister predominance is proved by the fact that a whole school of literature was founded to describe it."

I know that while the punishments inflicted by the French Government in Madagascar for crime and unmentionable conduct have not been "savage," its punishments and authority have not had the slightest effect in reducing crime and villainy. I know that its authority is openly flouted, and has not diminished evil among the wild interior tribes in the least, for they still have "fingers dipped in the blood-bowl of cruelty." If it is criminal for these wild tribes to do their wicked deeds, it is no less criminal of us if we give them not that Gospel which alone will tame their savagery, and destroy even the thought of crime. The strictest authority and the most savage punishment will not, cannot, change them, for punishment only affects the body, while the source of their crimes is an affliction of the soul. Governments cannot minister to a mind diseased, for is it not an axiom that you cannot make a nation sober by act of parliament? Medical science, too, cannot heal an afflicted soul; only the Great Physician can do that. Thus, knowing that redemption and re-creation are possible through Jesus Christ; knowing that "I am debtor to the barbarian," it were criminal of me to withhold the Gospel of Christ from them. The Duke of Argyle was right when he said: "No method of reform is so powerful as this: if alongside of a corrupt custom or system is laid one

incompatible principle, then that principle without noise works against it and finally overthrows it. It was thus that Christianity, without any direct blow at slavery, laid alongside of it the incompatible principle of brotherhood and finally overthrew it."

My twenty-two years in Madagascar are a strong, striking, almost unbelievable proof of that. The object of this article is to add further proof from things seen and heard during recent journeys.

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It is a vivid and startling evidence of the power of the Gospel of Christ when the redemptive life inherent within it, not only arrests physical decay, not only redeems the soul from moral corruption, not only infuses new and eternal life within the spirit of man, but also extends to bricks and mortar, and in this particular instance, to wattle and daub. That is the story of Andravola.

Though I had been at work in the Marofotsy country for ten years; though I had been able—under God—to start Churches in dozens of villages, all my efforts to break through the opposition at Andravola, or to win even the most reluctant consent of one individual to the introduction of the "praying" had been unavailing. I have often thought of the British Fleet endeavouring to force the Dardanelles. At the Front I had seen (from a distance) the elaborate and intricate network of German trenches, guarded by impeding, deterring and almost impassable entanglements of barbed wire, guarded still further by Howitzers and machine guns on their northern borders, so that it seemed a vain hope ever to think of breaking through. Andravola had been a stronghold of idolatry—with all its inevitable indecencies and idiocies—for many decades. Wherever throughout the island of Madagascar men and women meet to perform their childish, futile, deplorable ceremonies, wherever they meet for ancestor worship, they cry unto the ancestors and spirits of Andravola for help, health, prosperity, protection, children and the like. Probably only one place in the whole island (in

this connection) is more famous, namely Ambondrombe in the Betsileo country, the renowned gathering ground of departed spirits. I had almost emptied of " worshippers " a score of " holy " places in the Marofotsy country by establishing Churches in the immediate neighbourhood of each, such as Andravainafo, Analavory, Vombohitra, etc., but had utterly failed to find an entrance into Andravola. All my efforts had been like pelting Gibraltar with pebbles, or peppering it with a pea-shooter in the hope of shattering the rock, or compelling the garrison to surrender.

I felt somewhat like Valignani, the successor of Xavier, who is said to have exclaimed, when he first gazed upon Chinese territory : " O mighty fortress ! when shall these impenetrable brazen gates of thine be broken through ? " I could appreciate as never before the feelings of Morrison, spending long years on the island of Macao, waiting for those " impenetrable brazen gates " to open. And, though despair was never absolute (as it must never be with the missionary) when effort after effort through many years failed, despair almost snapped the one remaining string from which Hope, blind-folded, endeavoured to extract a sound. Then at long last something happened with which I had nothing whatever to do, the way opened ! My efforts had been fruitless, but God has other agents than missionaries, and often better ones. In this case they were an African negro and a Malagasy woman, the man Rainizafimahay, the woman Razafindratiana. Rainizafimahay died in July, 1930, a victim of pest ; Razafindratiana is still alive.

In 1918 I started a Church at Ampandrana as a result of my first pioneer journey in the Marofotsy country. I found Rainizafimahay there cattle-rearing, a pure African negro, and not a Malagasy at all. He had been born in Madagascar of African parents, both slaves, brought by Arab dhows from the Dark Continent, and sold in Madagascar. After the liberation of the slaves by the French, he had gravitated to Mr. Helm Smith's gold-digging camp in search of work (Mr. Smith is now British Consul in Madagascar) and was converted. We are rather afraid of

that word these days, but it still stands for something real and big, and Rainizafimahay was soundly and thoroughly converted. When I discovered him at Ampandrana, I made him leader of the newly-founded Church and later—after instruction in my Pastoral School—full pastor. An evangelist and a shepherd of souls to the marrow, he scoured the villages, a man who could have written another *Acts of the Apostles*, or at least have added a valuable chapter to it. He was responsible for establishing two other Churches—one at Antanditra and another at Beronono. Within the region of his activities lies Andravola. From his earliest days as pastor at Ampandrana, he laid siege to Andravola, but there was not even a suspicion of a sign of its weakening, nor a suspicion of a breach in its walls, much less of capitulation. By incessant bombardment in the shape of constant visitation, an effect was being produced, all unconsciously to him and the people of Andravola ; by it the opposition of its inhabitants was being undermined ; an internal change was taking place, though externally they were as adamant and as determined as ever.

Then another thing happened : the advent of Razafindratiana. One of the inhabitants of Andravola took her to wife, and she removed from Ambakireny to this stronghold of idolatry. There is a Church at Ambakireny, the Mother-church of the Marofotsy, the first I ever founded in that land, and one which was only started after five years of strenuous and anxious effort. Razafindratiana had learned to read and write in the school at Ambakireny. Her mother was—and still is—a devout, earnest Christian communicant at Ambakireny, so this woman had known a Christian home. She was a girl who was almost voted a nuisance for her persistence in singing from sunrise to bedtime—and after. She knew scores of hymns by heart, and rarely sang anything else. She emigrated to Andravola, and took her love of song and her gift of song with her. Up to that time Andravola had only known heathen songs—mostly filthy—songs to the ancestors and spirits. Probably her persistent singing of songs to and about the Great

Spirit, won for her at Andravola more scowls than smiles. It was not long before her incessant trilling became infectious, and she gathered a few women and children around her to teach them some of her "songs." The untiring visitation of Rainizafimahay, and the unceasing vibration of Razafindratiana's vocal chords, at last broke down the opposition to the "praying" at Andravola. I have heard of singing which "lifted the roof," but here the vibration of a girl's vocal chords split the "battlements" at Andravola, which is reminiscent of the shouts and the blowing of trumpets at Jericho, and the effect thereof.

It was not I who drew up the necessary petition; it was not I who witnessed the signing of that petition, but Rainizafimahay and another. In this stupendous event I had not even the honour of sending the petition with a covering letter to the Government, for at the time I was hundreds of miles away. That was in August, 1928. At the moment of the signing of that petition I was buried in the bush and forests of northern Madagascar, pioneering amid the dense scrubland of the Garafantsy mountains. The evangelist did not know where I was; my colleague, Raws, would not have known where to find me had anything of urgency arisen, for I had left him for the unknown nearly five months previously. I scarcely knew where I was myself, and certainly did not know which direction I should take next. I emerged from the Garafantsy's almost untraversed country eventually, and arrived at Ampandrana, to be met with the news that Andravola had capitulated, and that I must go there at all costs. Worship at Andravola had been authorized by the Government, and away we went, reminded of other men's labours, into which I was entering, together with their triumphs and glories, but towards which I had contributed little or nothing. Rainizafimahay's joy made his coal-black unprepossessing face radiant. Razafindratiana's joy when I reached Andravolo was one of those experiences which compensate a missionary for years of unremitting but fruitless toil—not that such has often been my lot. I should not have blamed her had she disgraced herself by doing

something resembling the highland fling—as William McLure did after his stern and anxious fight for the life of Saunders in *Beside the Bonny Brier Bush*—or given vent to wild war-whoops when I approached.

It was a strange scene we saw at Andravola, and an almost uncanny day we passed there, for those soul-soaked idolaters, in that age-long and erstwhile impregnable stronghold of heathenism were long-faced, fearful, and evidently most desperately uncomfortable, thinking, doubtless, that the incensed spirits of Andravola would " put it across " them for allowing the introduction of a cult inimical to theirs, within their special domain, an unthinkable and impertinent encroachment upon their " crown rights and lands."

The people had already chosen a leader of the " praying," one of their own number. Razafindratiana could read and write, but such a creature as a *woman* could not be tolerated as leader. So they had chosen as leader of the little Church the only other person in the village who could spell or write his own name, and this man was the most famous witch-doctor in the neighbourhood, for they must have someone who could read the Bible and Hymn-book. I was staggered when I knew of their choice, but tactfully kept a still tongue. This man was not only a witch-doctor, but he had two wives, to neither of whom was he properly married. I was still more bewildered as to my duty in the matter when I visited this witch-doctor-polygamous-pastor in his own home, for there, without any attempt to hide anything, were all his charms, all the paraphernalia of his witchcraft and sorcery, heaps and heaps of them. Moreover his own person was loaded with charms. To have vetoed the witch-doctor as an impossible leader, or to have even hinted that Razafindratiana should be chosen, would have been equally fatal, besides which she was not properly married to her " husband." To have suggested that they should receive a trained pastor and support him, would have killed the cause at its very inception, so with much reluctance and more misgiving I had to accept this undesirable individual as leader of the new Church at Andravola.

To such a people as the Marofotsy, it would have been mistaken tactics even to have mentioned to this leader that idolatry and polygamy and the practice of sorcery were inimical to the office of pastor—at least at that stage of the life of the Church there, so I was fairly on the horns of a dilemma, and both said and did nothing at the time.

Now it is the custom of the Marofotsy to follow the missionary to the next village; they often accompany him for days; so great was my delight next morning to see a small group of Andravola people assembled to escort me to Ambohimiarina, a full day's journey south, and among them Razafindratiana and the pastor. That gave me the opportunity I was seeking, for at Ambohimiarina I leaned over the pulpit and, apparently conversing with the worshippers at Ambohimiarina, spoke directly and frankly with the people about the evils of idolatry and polygamy. The address was apt in that place, but particularly so to Andravola's "pastor." I wished to do this without his thinking that I was "getting at" him. I knew that he could not continue to lead that little Church without something happening within him, for he had to read the Bible at the public services, he had to lead in prayer, he had to make some attempt at explaining the parables and teaching of Jesus, and the contrast between what he read and endeavoured to explain, and his own life and character could not but become glaring to him. He became the husband of one wife to begin with, even though he did not take the other step of registering his marriage, and he is moving steadily towards a full surrender of himself to Jesus Christ. His home had previously been a witch-doctor's "consulting-room and dispensary." There he had carried on his divinations, or rather practised his lucrative deceptions. You will be able to measure somewhat my surprise and joy last June, when I found that, not only had all his weird and unholy paraphernalia been destroyed, but that the witch-doctor's house had disappeared, that it was no longer the centre where unpardonable deceits were practised, but that the very house itself had been converted—roof, rafters, walls, doors, windows, wattle and daub included,

for the witch-doctor had removed the inner wall, had cleaned and whitewashed the building within, and had made it into the Andravola Sanctuary—a gift from the witch-doctor himself—the home of the sorcerer, the Sanctuary of the Lord.

Modern Witch-Doctors' Fortunes

"DEALERS in fake prophesies make the bearded, cone-hatted diviners of medieval times seem like a lot of bungling amateurs," so says Michel Mok in the January *Popular Science Monthly* in an article condensed in the *Readers' Digest* for February.

One woman astrologer in New York has an income of ten thousand dollars (£2,000) a month from mail orders alone! A Chicago star-gazer has a clientele of a hundred substantial business men, who retain him for a monthly business horoscope and for this they each pay him a thousand dollars a year. Millions are swindled out of the public in this way and in return advice is given that may be destructive to body and soul. It is almost unbelievable that in Christian lands, where men and women may, if they wish, know the secret of walking and talking with God Himself, there be those that, in the words of Isaiah, "seek unto them that have familiar spirits, and unto wizards that peep and that mutter. Should not a people seek unto their God?"

The theory that is advanced to explain this wave of superstition is that the wide dissemination of scientific knowledge has a tendency to induce people to believe that the incomprehensible may be possible. If a voice can go round the world and be caught again, "Why," they ask, "should it be deemed impossible to hear voices from the Beyond?" "Why should the spiritist's fourth dimension be incredible if Einstein's is accepted?"

But credulity at one end can be matched by unbelief at the other. The most amazing progress is foretold and is accepted as certain by men who do not believe in the miracles of Holy Writ. We are told, for example, that rainfall will one day be controlled scientificially. This will be accomplished, of course, by a mite called man, two thousand millions of whom can be accommodated with plenty of room to spare on a world whose size, in comparison with the universe, is, according to Jeans, that of "a millionth part of a grain of sand out of all the sea-sand in the world." But this man-mite does not believe that when "Elias . . . prayed earnestly that it might not rain . . . it rained not." "Absurd!" By and by, however, when we ask the mighty mite to do it, he will and there will be nothing absurd about it.

The Muslims of South India

A CHALLENGE AND AN OPPORTUNITY

NATHANIEL F. SILSBEE

WORLD evangelization is not only a largely unfinished task, but a task in which have been reserved matters of exceeding difficulty. Islam is one of these. The peoples who profess it number at least two hundred and thirty-five millions; few of them have an intelligent idea of the Gospel, and fewer still have responded to its message. The hardness of the Muslim field is a matter of common knowledge. It is not so well known that pitifully inadequate preparation has been made to meet the need.

This will be apparent as we examine the efforts which have been put forth here in Southern India, where, under British rule, there is liberty freely to preach the Gospel to Muslims, and where converts from among them can publicly confess Christ, as in no other Muslim country at the present time. Nor is the neglect to evangelize these people more pronounced than in India generally.

India has the largest Muslim population of any country —some seventy millions—yet the workers who have been specially trained to reach them with the Gospel hardly exceed thirty-five, and these are mainly found in Central and North India. Added to this number there are a few missionaries and Indian workers who, in addition to their regular work, are carrying on a certain amount of evangelistic, educational, and medical work among the Muslims. More than six thousand missionaries are distributed in India, Burma, and Ceylon, and if the Muslim peoples received their proportionate quota of these, nearly twelve hundred missionaries would now be devoting themselves to their evangelization. In Bengal and North-West India, there are whole districts wholly or predominantly Muslim, without a single foreign resident missionary.

Southern India—to which we call special attention—has some three-and-a-half million Muslims. These are composed of one million and a quarter immigrants from the north (Arabs, Persians, Afghans, Turks, and Mongols),

one million and a half Mappilas, Labbais, etc., and Hindu converts to Islam (Telugus, Tamils, and others), who number about three-quarters of a million. Little special missionary effort is being made to reach these peoples.

The Mappilas have attracted European attention by the frequency of their fanatical outbursts, notably in 1921, when they endeavoured to set up a Muslim Kingdom and forcibly converted many Hindus. Through their active efforts, their faith is spreading rapidly among the Hindu low-castes ; in fact the increase has been so rapid as to make it possible that within a few years the whole of the lower grades of Hindu society of the west coast may become Muslims. During a ten-year period, which ended in 1911, they increased fourteen per cent., largely through conversions. They have started free schools for teaching Islam to the young, and caring for their material welfare. In south Malabar, Travancore, and Cochin they have founded sixteen branches of a Muslim mission, and extensive charities have been organized. A community of people similar to the Mappilas, are the descendants of Arab and Persian horse dealers who, in the early eighth century, intermarried with the Hindu people ; these are the Labbais on the east Tamil coast. These Arab traders arrived at about the same time as the Mappilas, and intermarried with low-caste Tamil tribes. A beginning has only recently been made to write some Christian tracts for the Mappilas and Labbais.

Were it not for the earnest work of Canon Sell and Canon Goldsmith of Madras—who both have devoted their long lives to Muslim evangelization—and for the work of the Church of England Zenana Mission, in schools, hospitals, classes, and the homes of the people, Muslim South India would be more nearly unoccupied territory than it now is. Their burden was shared in 1923 by the Missouri Evangelical Lutheran India Mission, which sent Dr. A. Brux to Vaniyambadi, North Arcot District, a strong Muslim centre between Bangalore and Madras. Among other activities a printing press is maintained for the publication of Gospel literature in Urdu, and steps are being taken to meet the need of those who speak Tamil-Arabic. Also in

1928 the American Arcot Mission (Dutch Reformed Church) voted to release two of their newer missionaries, the Rev. and Mrs. (Dr.) Kortelling, for work among Muslims if reinforcements came to carry on their present work among the Telugus. In the same year, the Ceylon and India General Mission agreed to release the writer and Mrs. Silsbee from their Telugu work for specialized service among Muslims in and around Bangalore. Bangalore Cantonment and City alone contain about seventy thousand Muslims, and within a radius of one hundred miles (thus including Mysore City) there are more than two hundred thousand.

It cannot be too strongly emphasized that efforts of a special character will need to be made to reach these people. They seldom become familiar with the necessary religious terms when listening to vernacular bazaar preaching. Moreover, the type of preaching given to the Hindus and the animistic out-castes, for whom ninety-eight per cent. of the missionary work in South India is done, is not the line of approach for Muslims. In fact they will frequently agree most cordially with much that we say, and side with us against idolatrous and pantheistic Hinduism. They themselves, however, have been profoundly affected by the animism of the fifty millions of Dravidians in South India, and their Islam is bound up with endless superstitions, magic, worship of "saints'," tombs, and a fearful belief in malevolent evil spirits and demons. Moreover, a vast volume of anti-Christian Muslim literature has been circulated by the *Maulvies* (Muslim *litterati*) who also personally influence the people against Christian teaching. Special preparation, therefore, is necessary; the acquisition of Urdu, and a patient study of Islamic literature being a beginning in a course upon which we have now entered.

There are many elements in the missionary situation which give encouragement and promise success. Literacy among South Indian Muslims, for example, is relatively high. In Madras Presidency and States it is seventeen per cent. for males and one-and-a-half per cent. for females. In Mysore State it is twenty-one per cent. for males and five per cent. for females. Christian literates stand higher

than both these, being twenty-five per cent. for males and twelve-and-a-half per cent. for females (1921 census, South India). Bazaar preaching, visitation of shops, and day trips to important centres in the surrounding district, on which occasions a wide distribution of Christian literature is effected, are therefore enhanced in value by the increasing literacy of the people. So also is a united local effort of the missions and churches working in the Mysore State—the effort being known as the Bangalore United Hindustani Mission—which maintains a Reading Room in the Bazaar, and reaches with Gospel literature Muslim men and boys in Bangalore and the Mysore State generally. Furthermore, Christ has a small flock of Muslim converts in Bangalore and Hyderabad City who meet with the Hindustani congregations there. Our eyes, however, are turned longingly toward a small group of Muslim converts in Bangalore, both men and women, who have confessed Christ by baptism, and a larger number who have given evidence of changed lives through faith in His Name who have not yet joined the Church. They are the fruit of devoted work by the Church Missionary Society, the Church of England Zenana Missionary Society, and, more recently, through God's blessing, of the united work mentioned above, and that of the Ceylon and India General Mission. For these we ask the intercessions of God's people, that they may have courage to face the storm of opposition which would most certainly result from their public confession of discipleship.

Slavery—Black, Red, Yellow and White

LIBERIA is a suggestive name, but the idea enshrined in it has been sadly marred, as the newspapers have lately been reminding us. Liberia, which is about the size of England, is situated on the West Coast of Africa, between Sierra Leone and the French Ivory Coast.

The ideal originally set forth by the American Colonization Society was the establishment of " a Sovereign, free and independent State, composed of Africans, and ruled by Africans," and the first shipload of freed coloured people set sail from the United States in February, 1820.

The Liberian Republic has been independent since 1846. The population is about two millions. It has a President, a Senate and a House of Assembly. The *National Review* says that, on paper,

Liberia is a democratic paradise, but slavery flourishes and women are savagely ill-used. The slavery and ill-treatment is by the Government and its official representatives, and therefore bears a striking resemblance to the Red slavery in Russia, where a fiercer tyranny exists than any ever previously known in the world over so wide an area, and affects not two millions but a hundred and thirty-eight millions of human beings.

But there are other fields in which the League of Nations may find conditions which, when made known, might possibly increase the stock of moral indignation which, even among liberty-loving Anglo-Saxons, has fallen so low.

Forced native labour in the French colonies was the subject of a recent debate in the French Chamber, which suggests that all is not well in French Equatorial Africa. If a repetition of the inhuman sacrifice of thousands of native lives in the construction of the railway from Brazzaville to the coast is still possible, French Equatorial Africa merits the League's attention. Little has been heard in England of the serious statements made by Albert Londres upon this matter in his book, *Terre D'Ébène.** Britain has liberated slaves in the " Triangle " in Burma, and in Sierra Leone, but has attention been given to the conditions of native labour shipped by the Portuguese to the cocoa islands of San Thomé and Principe ? Are conditions in Abyssinia improving ? And what can China do to improve the situation which is so very complicated and is so largely due to the terrible calamities and economic disturbances through which that country has passed. Parents have been faced with the alternative of seeing their children starved or sold.

We have all heard of White Slavery, and even to-day a common name for a prostitute in Shanghai is " American Girl."

But Liberia is at present in the spot-light. A Liberian correspondent has written to us maintaining that certain statements of the International Commission's Report are exaggerated. He accuses the Fiscal officials of working up sentiment against Liberia, and the Firestone Rubber Company comes in for criticism also. This correspondent, who seems to fear that Liberia's autonomy is in danger, encloses a statement from the Liberian State Department, the closing words of which suggest a suspicion that the attack upon Liberia may serve as a " pretext towards the consummation of objectives not yet disclosed."

If the best results are to be obtained, Americans, British, and others must prove that they are free from interested motives. If so-called Christian nations were truly Christian, and therefore Christian in their contacts, much diplomatic and commercial trouble in the world would be avoided.

* *Terre D'Ébène, La Traite des Noirs*, Albin Michel, 22, Rue Huyghens, Paris.

Characteristics of the Indigenous Church in Peru

John Ritchie

We would remind our readers of the important article from the pen of Mr. Ritchie, which appeared in the number for October, 1930. *The present article is very suggestive. Missionaries will now find in the accumulating Indigenous Church literature of the World Dominion Press solutions for most of their difficulties.*

THERE has grown up in the central region of Peru within the last twenty years an evangelical Church which may justly be described as indigenous. Of the sixty organized congregations now existing, very few were formed by the personal labours of a foreign missionary resident in the locality or frequently visiting it. Several arose through the combined influence of the Bible colporteur and the Gospel periodical, but many more of these congregations came into existence through the efforts of unpaid and unappointed native believers, aided by the systematic use of the printed page in the Scriptures, the Christian paper, and evangelical books.

The printing press has undoubtedly made a great contribution in accustoming the mind of the people to new religious conceptions, in clarifying their thinking and fomenting their interest in the teaching of Christ, and, further, in edifying in the Christian life and ministry those who had come to a personal faith in Christ. The persistent and widespread use of a paper devoted exclusively to evangelism, followed up by another periodical occupied with Christian ministry, made it possible to form groups of interested men and women, and to lead them forward in the faith of Christ and in the knowledge of the Divine Truth, with but little personal contact with the foreign missionary. This use of a printed page also tended toward a type of native believer who did not feel himself wholly dependent on the ministry of a foreign missionary for the

maintenance of his religious life or the exercise of a Christian ministry, and so, doubtless, contributed much to the growth of a native Church rooted in the soil.

The organization of the " Iglesia Evangélica Peruana " is based on its annual synod, which is not dependent on any foreign body. The synod is constituted by two representatives from each congregation forming part of the Church. These are elected freely by their congregations and come up to the annual meetings provided with a written credential signed by the officers of the Church. None of these delegates is chosen by the missionary. The synod, in turn, freely elects its officers from among the delegates who are members in full communion, without any foreign intervention. These officers take office without either previous nomination or ensuing confirmation by any foreign bishop, superintendent, or missionary. In effect, each synod of the ten which has met has elected as its president a foreign missionary, but this has been entirely of the free choice of the delegates.

The life of each individual Church is, and has always been, independent of foreign financial support, with the single exception of the congregation in the capital. All the other congregations have grown up accustomed to conduct their own life without financial aid. They have been partially dependent for ministry on foreign-paid native workers, but only to a limited extent. Each native worker spends his time visiting the congregations in his province, which generally means that he can visit each only for a day or two once in four to six weeks.

These sixty congregations, then, while ministered to in some measure by a foreign missionary, have never been dependent on his personal ministry or on foreign money. They have been autonomous and self-supporting from their inception, so that this is probably as fully an indigenous Church as might be found on any mission field.

An account of the characteristic features of the congregations, and of the united Church body, will doubtless be of interest to those who are observing the growth of indigenous Churches, especially those characteristics which distinguish it more or less from the ecclesiastical organiza-

tions which arise under the immediate ministry and control of foreign missionaries and which are modelled after the pattern of Churches in the homeland.

Each of these congregations started its life as a group of inquirers, some dissatisfied with the Roman clergy, some hungry for spiritual satisfaction, and some anxious for the moral and spiritual up-bringing of their children. These and other factors were probably all more or less present in each group. Generally they were simply groups of people who knew little or nothing of Gospel truth, who gathered around the printed page of the open Bible and the religious periodical. Occasionally, they had the added privilege of someone being present who had been attending Christian meetings in the Capital or at one of the mining camps.

As a first step towards organization, it was found desirable to deal with the group and not with the individual. For this there were many reasons, but pre-eminently to insure continuity, to avoid the dominance of upstart factious spirits, and to provide moral support in the day of difficulty or persecution which almost invariably arose sooner or later. Despite the comparative futility of a committee as compared with individual leaders in any aggressive movement, it was found advantageous in these circumstances to urge each new group, immediately it was reported, to form an Evangelical Committee which might be composed of three or four persons, but sometimes was composed of quite a large number, as the local group might determine. The obligation was laid on this Committee, by the missionary with whom they were in correspondence, to see that meetings were held regularly at an appointed hour and place, to make such provision as the circumstances permitted for the proper conduct of the meetings to the edification of those who gathered, to attend to correspondence so that contact might always be maintained, and to circulate regularly the literature which was sent to them each month. This Committee was re-elected annually. Its members were given to understand that they did not constitute a Christian Church, that is to say, that

they were in no position to assume the functions and practise the rites of a Christian ministry. Withal, they were encouraged to make the utmost of such ministries as were at their disposal, pre-eminently to gather for prayer and exhortation around the open Bible and, in the absence of a preacher, to have a printed sermon read.

These meetings all began in private houses and many have continued so to gather during several years. Neither ecclesiastical furnishings for the place of worship, nor any particular dress worn by the person who ministers, has ever been associated with evangelical Christian ministry among these people. Simplicity has been deliberately cultivated, not only for its contrast to the ostentation of the Roman clergy, but also as being more in harmony with the spirit of Christianity. Such impediments of worship, common enough and essential to some in the home Churches, would have hindered the progress of the Gospel in Indian towns of the Peruvian Cordillera.

Accustomed as they had been to having a priest to perform all religious functions, the new groups almost invariably asked for a resident pastor or missionary. As, however, there were neither missionaries nor pastors available, these could not be provided, and, as many of the places were small and some comparatively isolated, it was manifestly impossible to provide an established ministry in each village or township. Indeed it will be impossible to provide a paid pastor for each congregation for many years to come. The appeal for a pastor to conduct meetings was always answered with the instruction to meet regularly, to elect a committee, to look to God for ministry through the open Book and the Holy Spirit, to encourage one another in the practice of what they learned in the Holy Scripture, to practise private and family devotions, and to help one another in circumstances of adversity. These gatherings, during some years, came into being in rapid succession over an extensive and mountainous territory, so that it was quite impossible for the missionary to give much personal attention to each community. Personal contacts tended more and more to be made and fostered

in the annual meetings, which rapidly assumed a most important part in the development of the individual believer, of the local congregations, and of the united body of the Church.

These annual meetings were not conducted, as a rule, in the capital where the missionary resided. They were held in villages and country towns in the interior each year during the formative period, and only after the movement had attained considerable strength were they held one year in the capital. The missionary went to the annual meetings; they did not come to him. All the comforts and facilities were in the capital, but the expense to the believers would have been too great had the meetings been held there. Moreover, the impression produced on the community by these meetings, when held in a country town, was very great. In the capital it would have been negligible.

The annual meetings consisted of a Bible convention, to which all inquirers and believers were urged to come, and the synod meeting, attended by the appointed delegates. The two sets of meetings occupied a week, of which time the synod generally took two or three days. The evenings were devoted throughout to evangelistic services, and early every morning of the week an inquirers' class met. In the synod meetings everything affecting the life and the ministry of the congregations and of the Church as a whole was freely discussed. There were no committees to make preliminary studies and bring in reports. The only rules were order and liberty. Every delegate was encouraged to say whatever he thought and felt. Every proposal was submitted to discussion, so that every delegate felt his responsibility and awakened more or less to an understanding of the problems which were being faced. There was no closure, no ruling of the chair which even remotely imposed the will of either the mission or the missionary. Whatever the synod decided by an ample majority was carried into effect; whatever was not the general concensus was held over for further prayer and informal conference until one mind prevailed generally. The morning sessions of the convention were devoted to Bible studies and dis-

courses for the deepening of spiritual life. The afternoons were given to methods: evangelism, the Sunday School, the Christian Endeavour, family worship, and the explanation and discussion of all such matters affecting the spiritual life of the members and their families.

At the close of the annual meetings each year, a number of converts who were well reported of from their own communities were baptized. Believers were baptized, also, on the occasional visits of the missionary to different towns and villages, and so the groups each gradually formed a nucleus of baptized converts. This provoked persecution in many instances. The persecution led to further inquiry by those who were otherwise indifferent to the movement, and gave a more positive note to the testimony of those who remained faithful. Each congregation thus gradually assumed a more definite Christian character and testimony, in place of a merely subjective and inquiring attitude toward religion. The presence of a number of baptized believers gave a new character to the group. As soon as there were several baptized believers, the annual meeting of the congregation, instead of electing an Evangelical Committee, elected elders from among these. The consistory of elders thus formed then assumed the government of the congregation. This transition was sometimes slow and was never revolutionary. It came as a phase in growth, as the bud opens into a blossom.

Perhaps these elders are the most distinguishing characteristic of the whole movement. They are elected for one year. There are generally not many in one congregation, three, four, or five being common. They conduct the meetings or otherwise arrange for the ministry of the Word. They visit the sick, maintain discipline, and have generally conducted burial services. The life of the Church was placed unreservedly in the hands of the local elders. As these were elected anew each year, anyone who ceased to take a really active part in the life and ministry of the Church, or whose devotion waned, would almost invariably be dropped out at the ensuing election and someone else would be elected in his place. The growth in grace

and in the knowledge of the Gospel on the part of these elders, so compelled to exercise their faith without the aid of a professional ministry, has been undoubtedly one of the finest and richest elements in the life of these congregations. They have gone from strength to strength. Rather than sheep of the fold, they have been pastors of the flock. The missionary has insisted that they deal with their own problems. They were taught that each congregation was autonomous from its church doors inward, being bound in one body with all the others from its own doors outward. Neither foreign missionary nor any other outside body might interfere with the internal affairs of the congregation. Yet the congregations should stand together and sustain one another and prove themselves before the world one body in Christ, a family of the children of God.

As soon as the congregation numbered several believers besides the elders, and an adequate sense of the solemnity of Christian ministry had grown up among them, without either haste or undue delay, the elders were encouraged not only to maintain the ministry of the Word, but also to exercise a full Church life, without waiting for the presence or intervention of anyone from the outside. The elders were encouraged to dedicate children, to baptize believers, to celebrate the Lord's Supper, to perform the religious marriage ceremony, and to conduct funeral services. The marriage ceremony, of course, has no legal value, and is always preceded in the practise of all the Protestant Churches by the legal marriage, performed by the Mayor. In practise, however, the elders have been very slow to celebrate the Lord's Supper, and very seldom conduct the marriage service. From this it will be seen that while they are encouraged to give to the congregation a full Church life, they have invariably been inspired with a due sense of the solemnity of the rites and ceremonies of the Church, and have not been inclined to rush in to tread on holy ground.

The administration of Church government has been developed systematically, but always in the hands of the elders. The congregations in each province have been

organized into a presbytery. Representative elders from each congregation in the province come together once a quarter, without waiting for the presence of missionary or native pastor, to discuss together the needs and opportunities of their several groups and the work of reaching their neighbours, and to spend a day in prayer and fellowship. So meeting, frequently without waiting for the presence of the missionary or of the paid native worker, the elders also learn to face and decide the larger problems outside their own congregations.

One of the most valuable results of this independence of action among the native converts, and especially on the part of their leaders, is a conscious dependence on God and on their own efforts rather than on the missionary and the foreign mission. And this dependence on God and on their own efforts has been productive of initiative, especially in evangelism, which would never have appeared had they been accustomed to wait for the missionary and to depend upon the mission instead of waiting on God and exercising their own talents.

Several of the congregations, now forming part of the Church, came into being entirely through the evangelistic activities of other congregations in their locality. Indeed, in a few instances the first notice that the missionary had of even the existence of a place, came to him in the document signed by a number of persons already interested in the Gospel, asking for their recognition as an Evangelical Committee affiliated to the synod. Not only had the missionary not taken the initiative to reach them, he had not even known of them. But the brethren in the neighbouring valleys had made it their business to visit them time and again with supplies of Gospel papers, and then conducted meetings until a group was definitely organized.

The paid native workers to whom reference has been made were not put into the field to create new congregations, but to minister to groups already meeting regularly. This is one of the distinguishing features of the movement, and one worthy of special consideration. The Gospel was not introduced by a man paid for doing this. None of the

Churches is the result of placing an appointed worker in a town to create a congregation where none existed. Indeed, there are not even now any paid resident native pastors. So both ministry and evangelism is the business of each group and of each Christian.

Here, surely, lies one of the secrets of the evangelization of the world in this generation. Only when the converts are encouraged to form their own congregations freely, and to conduct their own Church life in simple dependence upon the Holy Spirit and the Word of God, will there be any possibility of rapidly increasing the centres of Christian witness in places where none exist. If, on the other hand, a congregation may not come into being until there is a missionary or a pastor to minister to it, ecclesiastical organization may be preserved, but the spread of the Gospel is hindered. Moreover, spontaneous and healthy growth is thereby hindered, both in the spiritual life of the convert who does not exercise his gifts, and in the Christian witness of the congregation whose activities are restricted.

The life of these congregations in the mountains of Peru doubtless shows many defects due to the lack of the intensive cultivation which a resident pastor would have given them. Extensiveness has been obtained perhaps somewhat at the cost of intensiveness. Looked at from this standpoint, one might consider that the growth of the converts had been retarded, but there is a very real sense in which it is all the other way. The converts who have thrown themselves into the life and witness and ministry of their congregations have had ample scope for their gifts in the absence of missionary and pastor, and consequently have grown in grace and in the experience of the Christian life, an advantage which abundantly compensates, when viewed from the standpoint of spiritual religion, for all the loss sustained in perfection of form and method, and of ecclesiastical organization. Herein lies precisely one of the greatest values of the genuinely indigenous Church ; it is rich in spirit and poor in machinery—a blessed wealth, and perhaps, in this modern age, a blessed poverty.

Indians of the Putumayo

PUTUMAYO will awaken painful memories of "red rubber" cruelties. Mr. William G. Scherer writes: "I am enclosing a report of the present Indian situation on the River Putumayo, including Brazilian, Peruvian and Colombian territory. . . ." The report is the informative outcome of a two months' trip in this region.

The writer says, "We have permission to locate on territory of the Peruvian Amazon Rubber Company, subject to certain conditions."

Mr. Scherer, referring to Mr. Grubb's book on the *Lowland Indians of Amazonia*,* records a great decrease in the Witotos. As in other regions, *the Church is twenty-five years late.*

The whole report is too long for insertion, but a few extracts concerning prevalent customs will interest our readers.

"The Indian's condition is one of sickness and death. With the coming of the white man, diseases, hitherto unknown, have found entrance, resulting in a high death rate. It is especially noticeable that there are very few elderly folks.

"Marriage is a business arrangement between the father and the prospective husband. Marriages are sometimes contracted at, or even before, birth. A price is usually paid, such as a dog, firewood, etc. A bride, if not contented with her husband, may return to her father, but the husband may retrieve her by repaying the original price, provided the father will accept it. If the father accepts, the woman is forced to return. Some of the more clever fathers get a regular income in this way.

"When about to give birth to a child, the woman goes out into the woods, often unattended, cares for herself, washes babe and herself, and returns to her hut. She will then turn the baby over to the husband and return to her work in the plantation, for the women are the farmers here. The husband, on the other hand, is required to spend two weeks in his hammock. During the day he cares for the baby, the mother returning at intervals to nurse it. During these two weeks the man is prohibited from doing any manual labour, and will not even kill a snake for fear of bringing disaster upon the child.

"The Indians have two outstanding vices, chewing coca leaves and eating tobacco. The coca leaves are ground up and prepared with an alkaline ash. The mouth is kept full at all times and most of the men give the impression that they are suffering from toothache or mumps. The tobacco is prepared by boiling a mass of tobacco leaves until they become a thick paste. The paste is carried around in small pots and is partaken of by dipping in the finger and licking

* *Lowland Indians of Amazonia* by K. G. Grubb. Published by the World Dominion Press. Price 5/–.

the paste off, or by using a small stick in the same way. This tobacco is the local intoxicant. It is never smoked, however. By the taking of tobacco treaties or agreements are sealed. When arriving at a hut, it is the sign of friendship to offer or to partake of the tobacco pot. At a council meeting, when voting on any question, the tobacco is passed and those in favour manifest their approval by partaking of the tobacco.

" Gluttony is a common practice among these Indians. When successful in hunting they will eat until the animal is consumed. Upon reaching the limit of their capacity, they induce vomiting by inserting a finger or a straw in the throat and they then return for another filling. They will repeat that performance three or four times in a single night.

" Though the former custom of eating the flesh of enemies as an insult, or to show contempt, is no longer practiced, most of the old customs and dances are continued, and it is very probable that, were these Indians to be left alone, they would return to savagery in a very short time.

" The religious views and beliefs of the Indians were difficult to ascertain. We found no traces of Roman influence and the Name of our Lord is apparently unknown. Certain it is that they believe in spirits and are concerned mostly with evil spirits. Goblins are very real to them and lurk everywhere seeking to do them harm. Illness is attributed to the work of evil spirits, and after death the spirit which caused the death hovers about the former home of the deceased. Lightening is an evil power over which the witch doctors have control. If lightning falls within the territory of a tribe they will immediately move, as they declare that some enemy witch-doctor is seeking to destroy them. Of their belief of what comes after death we were unable to learn anything. The sun is respected as a manifestation or representation of the Creator. The moon is his wife and is very charitable towards humans. When the sun is angry and of course very hot, she pours water on him to cool him off. The water which runs off falls as rain, thus refreshing those who are suffering as a result of the sun's wrath.

" The Putumayo river is unusually unhealthy, being extremely infected with malarial fevers. Every flood is followed by an acute epidemic of fever which leaves a trail of death in its wake. Insects abound and the piume or sand fly is prolific. They torture and bite until one is ready to do almost anything to escape them.

" From a human point of view there is nothing desirous or attractive on the Putumayo. It is desolate, isolated, unhealthy, yet the home of thousands who need the Gospel and who, if not reached soon, will never be reached. The future holds nothing but sickness, hopelessness and death unless . . . ? "

Protestantism in Italy After 1929

Guido R. Miegge

MORE than a year has elapsed since the signature of the Concordat between the Italian Government and the Holy See. One year is a trifle compared with the centuries of general history, but when unexpected events take place, even a year's length may be enough to look at things from a dispassionate point of view. How does Protestantism stand in Italy, one year after the official reconciliation of the Roman Catholic Church with the Italian State? We shall try and answer that question.

From 1870 to 1929 the Popes considered themselves in antagonism to the Kings of Italy and the Italian Government. It was a one-sided quarrel, for no King of Italy had ever thought of harming the Church of Rome. Even the taking of Rome from the Popes in 1870 had been one of those historical necessities which can hardly be called quarrels—no Rome, no Italy.

The Italian State, as a matter of fact, never treated the Pope as a conquered enemy. Compensations were offered for the loss of Rome, but the Pope refused every one of them and shut himself up in the Vatican Palaces, refusing to set a foot on what was no longer his own private dominion. Still the Italian State took care to enact laws (the Guarantees) regarding those refused compensations, and tried in every way to keep the question open, even after the Vatican had shut its doors, but it was no use. No wonder such a state of things was painful to those Italians who wanted to be loyal to both Church and State.

Fifty-nine years elapsed, then, suddenly, the Italian Government succeeded in settling the question. On the 11th of February, 1929, a Treaty and a Concordat were signed by Signor Mussolini and Cardinal Gasparri. The Holy See recognized the King of Italy as the Lord of the City of Rome and all the territories thereof. The Italian State, beside financial compensations, gave the Popes *in absolute possession* those Vatican Palaces in which

de facto the Popes had ruled ever since 1870 without any interference from outside. So the *Vatican City* was constituted " an oasis of prayer and worship, a spiritual city, the earthly representative of the great City of Christ." Such was the main agreement. As a consequence of it the Roman Catholic Church was recognized anew as the Church of the State. She was officially entitled to direct the religious life of Italian citizens joining her parishes, and was given the right to teach religion in State schools (though nobody is compelled to attend such classes). The State engaged itself to support the Church in the fulfilment of her task.

On the other hand, the Holy See declared that, hereafter, the duty of the Italian clergy was to be loyal to the Italian State, all the bishops having to be *personæ gratæ* to the Italian State and to swear loyalty for themselves and their dependents.

So far, only the Italian State and the Roman Catholic Church were contemplated. Great anxiety was felt by many of the religious minorities about their own future after the Agreement. This anxiety was not easy to soothe, for many people, some quite sincerely, some less, shouted untimely alarms. People from abroad wrote or wired very anxiously to their friends in Italy to ask what could be done if religious liberty were abolished altogether. Somebody even had a plan for organizing the *exodus* from Italy of all non-Roman Catholic people and also of the money invested in their names.

However, the hearts of the Protestant people of Italy were optimistic. The Premier had declared (in Parliament, on November 15th, 1922) that he meant to respect every kind of worship. Religious intolerance was out of the question. This optimism proved to have been reasonable, and first of all leading articles in some of the official papers, and then official interviews between statesmen and Protestant Church leaders made it clear that no limitation would be put to the non-Catholic organizations actually working in Italy. So when, after the publishing of the Concordat, the laws concerning non-Roman Catholic people were known (the so-called " Laws " of June 24th, 1929)

they were considered just and fair, and everybody was satisfied with them.

These laws emphasize full liberty of conscience and civil rights to all Italians, to whatever religion they belong. They declare *in a clear way* the absolute freedom of discussion on religious matters. They give to the ministers of Protestant Churches the same rights accorded to the priests, namely to celebrate civil marriages in their churches ; the only thing requested is that these ministers *be approved of* by the State. (So far as the Waldensian Church is concerned no difficulty has been raised and all her ministers have been duly recognized.)

The question now arises, has the situation of Protestant Churches in Italy been made the better or the worse by the Agreements of February and the Laws of June, 1929 ? From one point of view the situation is better than before. The new laws mean a fair acknowledgment of the growing importance of Italian Protestantism. Once more the Italian State has asserted religious liberty. Moreover, this happened at a moment when the adversaries of Italian Protestantism had been waiting for a different conclusion.

These laws mean also that the State does not merely *tolerate* citizens joining a non-Roman Catholic Church. A modern State does not " *tolerate* " a thing ; either it *approves* it or it *disapproves* it. These laws then mean that the State (though a Roman Catholic one) *approves* such non-Roman Catholic Churches as have been admitted, and the State again *approves* that citizens may freely join any, if they so wish.

It is, legally speaking, an improvement. There is, however, another point of view. It must not be forgotten that these Laws *have not been the main point* of the whole affair. They have been, indeed, a side question. The main point has been the reconciliation of the Italian State with the Roman Catholic Church.

Now the Roman Church, as she comes out of this new understanding with a much greater *prestige* than before, cannot but be less than favourable to Protestantism, and she uses every newly-acquired power to create hostility

towards it. This means increased difficulties for Protestant work in Italy. For, if before 1929, and generally speaking before the War, people who wanted to appear strong-minded used to show off liberalism in religion, now the contrary is bound to happen.

These difficulties, however, will never stop Protestant work. Such work is still possible, and a great many people are convinced of the need of it. As for the future, that does not rest with men.

> As for men and circumstances . . . " God raiseth them up and driveth them forth,
> As the dust of the ploughshare flies in the breeze . . .
> And the rest is the will of God."*

Repercussion of Latin Movements

A VOICE can go round the world instantaneously in these days, and what happens in Madrid to-day the whole world knows to-morrow. Happenings in Spain and Portugal affect not only Europe but the whole of the South American continent. The article which follows these notes is most timely. Everyone has been hearing and thinking about Spain, where political upheaval has been adversely affecting exchanges and economic conditions, and where general unrest has caused grave anxiety. As we go to press, the situation has been somewhat stabilized by the new Government which has promised to hold elections for municipal and county councils, and also for the Cortes which will discuss the constitution.

A writer in the *Contemporary Review* says, " Spanish politics are in permanent contact with the shoreless sea of class warfare and world revolution." Self-seeking and graft are universal. The *Times* draws attention to comments made by the *Statesman* to the effect that Mr. Gandhi and the Nationalist Movement are being made the tools of men whose sole object is to make wealth.

In Spain, as elsewhere, the great need is for men of character, such as evangelical Christianity alone can produce.

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*Rudyard Kipling. *What the people said.*

The Spiritual Renovation of Spain

C. Araujo Garcia

ROMAN CATHOLIC lands are justly considered as hard fields for evangelical missionary work. Spain is perhaps the hardest of all, so that it is no wonder that missionary committees are sometimes perplexed about the slow progress that the work seems to be making. It cannot be denied that sixty years ago, when Spain's doors were first opened to the Gospel, the missionary committees that entered the new field were inspired by high hopes, and the first Spanish leaders in this second Reformation expected great and rapid developments of the work. For some time it looked as if their expectations would come to be realized. Wherever the Gospel was preached large congregations assembled, and many hastened to affiliate themselves with the newly organized Churches. Those were times of true religious liberty, which were very short-lived. With the restoration of the monarchy a reaction came and the religious liberty was changed to mere tolerance. The Roman Church, which in a few years had lost much ground, set herself tenaciously to recover her influence in the high places, and succeeded in regaining practically all her former ascendency. The young evangelical congregations were subjected to much opposition, and in many cases to open persecution. A severe sifting began, and the rapid, but somewhat superficial growth of the first years was arrested. The work took on a much slower pace. So slow was it in many cases as to dishearten the faithful pastors and evangelists, and their generous friends in Protestant lands. Not so slow, however, as to leave unconcerned their adversaries, more apt sometimes to estimate the real importance of the very existence of evangelical work than the men who were giving their life to it.

It is hard to imagine the annoyance that the evangelical people have been called to suffer during the past half century. The troubles are now much lighter than in previous years ; but it has been a hard and long fight to secure even

the scant measure of liberty and respect that the evangelicals now enjoy. It must be taken into account that the Roman Catholic Church in Spain has never reconciled herself to the fact of Protestant Churches being allowed to exist. The Primate Archbishop of Toledo, speaking at the Congress of Catholic Action in November last, said that Spain was "a country where the Catholic thesis can be maintained, and with it the re-establishment of religious unity." What the Pope himself has accepted as a matter of fact in Italy, the existence of other "admitted cults," the Roman Catholic Bishops in Spain would not tolerate. Spain is perhaps the only European country where the "*unidad católica*" is advocated and contemplated by some people as a *desideratum*. Fortunately these are not the ideas of the people in general; but they are openly defended by reactionary men who look to past centuries of intolerance as the Golden Age of Spain.

No formal statistics of the evangelical community in Spain have been made. The characteristic reluctance of some of the missions to tabulate results, and the separation which for many years has existed between the different denominations (now happily being considerably changed) have made it practically impossible to get numbers fairly accurate. Some estimate in ten thousands the number of evangelical people; others, more sanguine, double the number. Ten thousand is a very moderate reckoning, and even twenty thousand could be justified when taking into consideration the many people, evangelicals at heart, who, for some reason or other, have not taken the decisive step of publicly confessing their faith and joining an Evangelical Church.

It would be most difficult also fairly to estimate the proportional numerical strength of the several denominations working in Spain. We have represented all the main types of Protestantism. Presbyterian, Episcopal, Baptist, Brethren, Congregationalist, Methodist and others were at work in Spain almost from the very beginning, sixty years ago.

The Iglesia Evangélica Española and the Iglesia

Española Reformada, as their titles indicate, are the two ecclesiastical organizations which have made a definite attempt to make themselves national bodies, with a Spanish character. Other denominations, while no less desirous of making themselves Spanish to the Spaniards, have not given so much importance to the subject of nationalizing their work.

The Iglesia Española Reformada took the Episcopal form, and owes its present constitution largely to the organizing ability of its first bishop, Juan B. Cabrera, who died twelve years ago. Its liturgy follows in great part that of the Church of England, with some selections from the old Mozarabic Spanish liturgy. It has some ten churches in important cities and towns.

The Iglesia Evangélica Española is the result of earnest efforts towards union on the part of leaders of several missions working in Spain: the German Mission (Lutheran and Reformed); Scotch (Free Church of Scotland); Irish (Presbyterian); Dutch (Reformed); American (Congregationalist), with some other smaller missions. The different committees carry on their work with administrative independence, but all are agreed to form part of the same Church, with the same creed and discipline. This is the largest evangelical body with an avowed purpose of becoming a true national Church, not of course in the sense of ever being united to the State, but of having a true Spanish character and organic unity. The government is Presbyterian, and its highest ruling authority is the National Assembly, which meets every two years. Lately, the Wesleyan Methodist Mission of Barcelona and Balearic Islands, has affiliated itself with this Church. The Iglesia Evangélica Española has over twenty congregations scattered all over Spain.

The Brethren have a very important work, especially in Galicia, north-west of Spain, where no other denomination has entered. They have also work in Madrid, Valladolid, Barcelona, and other places. It is the body that has sent out the largest number of missionaries. They have now three Spanish workers giving their whole time to

evangelical work, apart from the teachers in the daily schools which they have established.

The Baptists, who were supported some years ago by different committees, are now united under the Baptist South Convention of America, the Superintendent of the mission in Spain having also the supervision of the work in other European countries. Their work is specially flourishing in the Levant regions of Spain.

The Spanish Evangelical Mission, directed by Mr. Buffard, is also Baptist, but has no administrative connection with the rest of the Spanish Baptists and prefers the name of Evangelical. Its work occupies mainly New Castile and parts of Andalucia.

The American Methodist Episcopals have work in Alicante and Seville, with large daily schools for boys and girls.

To the work of direct evangelization and the building up of evangelical churches, must be added the more general work of the British and Foreign Bible Society, with its twenty colporteurs travelling through all the regions of Spain ; and the work of the Religious Tract Society, which provides the pastor and evangelist with large quantities of tracts, and with religious books, popular stories, biographies, etc., the modest beginning of a Spanish Evangelical literature.

It would take too long to make proper mention of all the work carried on : educational work, in the daily primary schools ; secondary and higher education in the Colegio del Porvenir ; the work in the Theological United Seminary ; the beneficent work of the two Evangelical hospitals of Barcelona and Madrid ; the publishing of the weekly *España Evangélica*, a paper supported by different committees on a co-operative basis, and many other activities. This review does not pretend to be complete, but is only intended to give some idea of the composition of the evangelical forces in Spain.

Over the sectarian differences there is, in the evangelical community in Spain, a strong sense of unity. It is not mainly the result of any calculated policy, as the convenience

of presenting a united front before a powerful enemy would suggest. It is a natural and spontaneous feeling that the faith held in common by the different branches of evangelical Christianity is the essential thing, while the differences are of very little relative importance. As a rule, members of different Protestant Churches in the same city, as Madrid or Barcelona, keep such fraternal and cordial relations with each other that they might form a single Church. Their common spiritual life, and their common difficulties have united them.

This unity has been visibly expressed in recent years by two large Evangelical Congresses held in Madrid and Barcelona, the first in 1919, to commemorate fifty years of evangelical work, and the second, ten years later. On both occasions there was great enthusiasm and most hearty fellowship. People of all denominations took part, and most of those who came from distant places had to make real sacrifices to pay their travelling and boarding expenses. How far the Spanish Evangelicals would go in sacrificing denominational differences to attain a more palpable and practical unity, it is difficult to say. There is no doubt that the ideal of one Evangelical Church is very attractive to a people long used to the sight of Roman unity, and conscious of the weakness accompanying disunion. At the Evangelical Congress of Barcelona, just mentioned, a resolution was voted to the effect that a Conference of Christian workers should be called to study this and other subjects of vital interest. The Conference was held in Seville, in June last, and a recommendation was made to the Federation of Evangelical Churches to take steps for the organizing of a joint committee of representatives of the Iglesia Evangélica Española and of the Iglesia Española Reformada, to draw a plan for the actual organic union of these two Churches, as these are the two that seem most inclined at present to consider such a union. The matter is now under study. But whatever may be done " officially," the current of fraternal understanding between Spanish Evangelicals is likely to gather more impetus year by year.

It cannot be denied that up to the present the evangelical propaganda (the word " propaganda " has a good sense in Spanish) has not reached in any considerable measure the middle or high classes. Almost all our people are of the poor and labouring class. In the churches of the large cities, and in some of the villages too, a few persons of independent position, merchants and professional men, can be found. Generally speaking, they are the poor who are evangelized ; they are less bound by social and worldly considerations, less afraid of ridicule and persecution, more ready to suffer for their faith. This does not mean that the educated and well-to-do people are entirely opposed to the Gospel. Some have been won, and many more would be won in a more liberal atmosphere. Many of those who have entered into contact with the Evangelicals and have attended our services, or read our periodicals, show, in private conversation, their respect for Protestant ideals and their appreciation of our people's Christian conduct. But long years of religious oppression have brought the habit of hiding personal convictions and of conforming externally to the dogmas and ceremonies of the traditional religion. There are signs that a new spirit is spreading among the more educated classes, and that sincerity and loyalty to convictions will be more and more general in the future. This will mean that many will break altogether with religion. But a good number will surely respond more decidedly than hitherto to the appeal of a purer Christianity.

The humble condition of the people makes self-support a rather remote ideal for most of our Churches. A few are making considerable progress towards it. The Iglesia del Salvador, of Madrid, is probably most advanced in this way. Some thirty years ago—under the pastorate of the Rev. Cipriano Tornos, the most popular evangelical preacher in Spain (he had been a famous preacher before in the Roman Catholic Church)—a wealthy man, D. Agustín Santa Cruz, a very rare case in our Churches, left his fortune to build a chapel, schools, and a little hospital; the remainder of his capital he left to be invested so as to provide for one half of the pastor's salary. Pastor Tornos entered into rest

eleven years ago, but he lived to see the will of his parishioner carried out. The Rev. E. Lindegaard (a Spaniard of Danish descent, as his name shows) has seen the work prospering under his direction, and the Church is now almost entirely self-supporting. So far as I know, the Church and school premises are the only buildings erected for such a purpose in Spain entirely by Spanish money. The case of this Church is, however, exceptional. In other cases foreign friends of the work in Spain have provided the Evangelicals in this country with decent and permanent places of worship, and they will do a good work if they provide others in the near future. There is, for instance, an evangelical Church in Barcelona, bravely struggling towards self-support, that would be relieved of the heavy burden of rented premises if the generosity of friends would enable the pastor, the Rev. Agustín Arenales, and his flock to build their needed house of prayer.

The fear of giving the work a " foreign " appearance should not discourage the Christian people in Protestant lands from helping the work in Spain. That adjective has always been raised by adversaries out of malice, and they would use the weapon anyway. Unprejudiced and impartial people would not think of such an aspect of our work if it were not suggested by others. It is inevitable, from the very nature of things, that an evangelical service, or an evangelistic meeting, would seem " strange " to a Spaniard who attends it for the first time. It is, of course, something very different from anything he is used to seeing or hearing, and he may, perhaps, think that the strangeness is due to *foreignness*. But no sincere and honest hearer is repelled by such a note, unless he is a recalcitrant nationalist. On the contrary, experience has shown that the Gospel message, even with the inevitable material imperfections with which it is presented, awakes a cordial response in the hearts of the people. Last year a Canon of the Cathedral of Madrid, the Rev. García Hughes, wrote in a parochial paper an article addressed to Protestants, with this question : " *Why did you turn Protestant ?* " It was a kind and considerate plea with the former members of the Roman communion who

had embraced the evangelical faith, a change for which the writer suggested some motives, but could not explain to himself. Our weekly *España Evangélica* reproduced the good Canon's article, inviting answers to his question from our readers. The answers came in good numbers, some of them from very simple people. Some had been attracted by reading the Bible, others by attending Gospel meetings, others by conversations, others by reading a tract. It is interesting to note that most of the testifying converts had been in their infancy and youth fervent Roman Catholics. None of them had left the Roman Church, as the Canon had suggested, through any fear of her severity after their falling into sin, or through any aversion to coming to the confessional. All of them had found in the Gospel a light, a truth, a comfort, that the Church of Rome had failed to give them. The answers were candid and sincere. They were the best reply that could be given to those that pretend that the Spanish people are bound to be Roman Catholic or to have no religion at all. Many people, in the midst of opposition and difficulties, follow their Saviour in the evangelical way, continuing to be Spanish to the very core.

There are two needs which seem to be conflicting in the evangelical work in Spain. The one is for more extended evangelism ; the other for a more intensified Church work. At the recent Congress of evangelical workers at Seville, already mentioned, the matter of a more rapid and wide evangelization was much discussed. It was felt that the actual pace of Spain's evangelization was too slow. There are hundreds and thousands of towns and villages where the Gospel message has not been proclaimed, while pastors are for years shepherding small congregations and preaching to them three times in the week. It was agreed that more attention ought to be given to the evangelization of places not yet reached, even if the congregations already existing were deprived of some of the care now bestowed upon them.

On the other hand, workers in important towns are increasingly conscious that a more highly-trained ministry

and a more intense and thorough work is demanded if we want to reach the educated classes, the only way to have an influence over the nation at large.

All the signs are favourable for an advance. It would be a mistake to judge the situation only by the number of communicant members in our Churches, although in this also there is progress. The whole disposition of the Spanish people is more friendly and sympathetic than it has been for many years. References in the press to Protestants are of an entirely new tone. A prominent Republican said recently that the true Spaniards in the sixteenth century were those who gave their lives in the attempt to incorporate their country in the religious reformation. A daily newspaper published in its most prominent pages illustrated information, spontaneously sought by it, of the work of the Bible Society's colporteurs, and of the Protestant chapels of Madrid, with details about their ministers, hours of services, and the different activities carried on in them ; all preceded by an editorial comment about the " spirituality " of the evangelical worship. Advertisements of the Bible and its portions are admitted in the leading dailies and illustrated weeklies, which twenty years ago would have declined to publish them. One of the most popular dailies, *La Libertad*, publishes from time to time, on its first page, articles with an unmistakeably Christian and evangelical ring, by a well-known Protestant leader. These and other signs point to a most remarkable change of spiritual atmosphere in Spain. The change has come gradually, but it is now taking a more rapid development.

All this makes us look forward with hope to the future. There is now a general impression that great changes are imminent in the national life of Spain, and sometimes it seems that the outlook is not altogether reassuring. But whatever changes, political or social, may come, all the probabilities are that the evangelical work will enter a time of more liberty and larger opportunities. It may be that we are going to see the results of long and hard work that seemed lost. Protestantism will have an important work to do in the spiritual renovation of Spain.

Here, There and Everywhere

JAPAN.—Amid political controversies and economic problems it has been found in Japan that Christianity is a great redeeming and uplifting force. The beginning of 1931 was marked by a big Conference in Tokyo, attended by a thousand representative men and women from thirteen provinces, and addressed by Japanese Bishops and business men. The subjects were of extreme interest and included, "The Church's Responsibility to the Nation," "The Kingdom of God Campaign," "The Mission of Japanese Christianity," etc., etc.

KOREA.—The most recent feature in Korea's Christian life is the unification and organization of the Korean Methodist Church by the joint action of the Conferences of the Methodist Episcopal Church, and the Methodist Episcopal Church South. The Methodist Church is now the strongest body of Christians in Korea.

CHINA.—The north and south are now at peace, but the problems that are baffling statesmanship are the prevalence of banditry, the excesses of communism and the economic tangle. The drainage of wealth during the past ten years by the armies, and the extortions of hundreds of thousands of disbanded soldiers have impoverished the country. The five years' Christian campaign continues to gather momentum, and special attention is being given to rural illiterates so that they may be able to read the Bible.

INDIA.—A week's evangelistic campaign has been held in North India, in which large numbers of Christians have joined and many Scriptures were sold. Several Christian Melas are about to be held at Ajmer, Sialkot, Saharanpur, Bareilly, etc. These are largely indigenous movements of great promise. There is a growing tendency to stress indirect methods of work to-day. The material betterment of the Christians and village Indians is becoming an object of much discussion and effort on the part of missionaries. Attention is therefore being directed to material and economic improvement to the detriment of interest in spiritual things. The result of this will inevitably be the weakening of evangelism. Men's minds are becoming confused as to the ultimate objective, and in most parts of India there are no great accessions to the Christian Church. The Christian message is being discussed in the magazines and emphasis is being put on aspects of truth which are asserted to be common to Hinduism, Islam and Christianity. The uniqueness of the claim of Christ upon every man's allegiance is being obscured and the narrow way is being made broad.

The political situation, in spite of the Round Table Conference, remains difficult. That Conference demands qualities of mutual consideration from the different Indian communities, which the moral foundations of their religions give us little hope of finding.

The outcast minority do not have confidence in any safeguards, if the power is to be in the hands of a Hindu majority. They have even entered a protest against the two hundred missionaries' declaration of sympathy with Indian political aspirations as simply condemning them to ruthless exploitation. All these elements will be very difficult to reconcile. The political changes demanded cannot take place in a land like India without great upheavals. The problems thus confronting India and Britain are the greatest that statesmanship has ever been called to face.

PALESTINE.—The cost of building operations in Palestine amounts to between one and two million pounds per annum. An old road between Turkey and Persia, near Mount Ararat, is to be re-opened. It is said that Palestine will soon be able to support between two and three million people. Over fifteen thousand people now cross and re-cross the desert by motor transport annually. The situation generally is improving somewhat, thanks partly to the impression created by the Simpson report, and last year's bumper harvest which enabled the country to export grain for the first time since before the War. Incidentally, the export of barley saved the situation in Algeria. It is considered that the Muslim position has been strengthened by the burial of Muhammad Ali, one of the delegates to the Round Table Conference, in the Temple area in close proximity to the Wailing Wall; the implication being that not only have Indian Muslims a further reason for pilgrimage, but, should the question of the Wailing Wall again become prominent, World Jewry will have to deal not only with the Near East but with India.

NORTH AMERICA.—"There is not a shred of external evidence that the American people are tending to discard the Church," says H. Paul Douglas in the January number of *Current History*.

The annual expenditure of the Churches upon their work amounts to $851,000,000. There is a notable trend in the direction of the combination of denominations into fewer and stronger units. Eighteen denominations completed such merges between 1916 and 1926. There has also been an extraordinary growth of inter-Church co-operation. Roman Catholics now constitute 30 per cent. of the total adult Church membership in contrast with 34 per cent. twenty years ago. This decrease is directly related to the reduction of immigration from Roman Catholic nations, first by the exigencies of the World War, and subsequently by legislation favouring the predominantly Protestant nations of Northern Europe.

CENTRAL AMERICA.—There has been a renewal of anti-Oriental agitation in north-western Mexico, where it is said that 40 per cent. of the children having been born of Chinese fathers and Mexican mothers are not registered as Mexicans. It is declared also that half a million Chinese dominate small businesses to the detriment of

Mexicans. Japan continues to protest against the North American Immigration Law in relation to Japanese immigrants. Baron Shidehara stated that China was now following the trail once blazed by Japan in her struggle to emerge from the position of international inequality, and that Japan was willing to co-operate to that end. Everywhere throughout the world nationalism tends to dominate economics, politics and religion. In view of the constitutional provision making all Churches the property of the nation, it has been decided that on holidays all churches in Mexico must hoist the national flag.

South America.—*Die Christliche Welt* draws attention to the fact that the Presbyterian Church in Brazil has presented a scheme for union to all the Protestant Churches in Brazil. It offers to suppress its own theological college as well as other institutions, in favour of a united scheme.

Heraldo Christiano comments on the establishment of the Methodist Church of Brazil, which is now independent of the mission, in the United States of America. The Church has twenty thousand members, and fifty thousand adherents, apart from children. As in Korea, mentioned above, the Churches from both Methodist missions are included in the scheme. Some interesting changes have been introduced ; for example, life-long episcopacy has been abolished, and the bishops, who are to be Brazilians, are elected for four years but can be re-elected.

Bolivia and Paraguay.—The South American Missionary Society draws attention to the need for advance among the Toba Indians. More than three thousand Mennonite emigrants have settled in Paraguay during the last two years. They come from Canada, Poland, Siberia, Ukraine, and Soviet Russia. They are a devout people and their influence in Paraguay may be considerable.

Ecuador.—The Christian and Missionary Alliance are hoping to enter southern Ecuador. This mission also hopes to begin work in the department of Huila in Colombia. It is gratifying to those responsible for the World Dominion Movement that some of the needy regions to which it is giving prominence are thus going to have attention paid to them.

Africa.—The occupation of the oasis of Kufra, south of Cyrenaica, by the Italians has resulted in Italy establishing, at last, her dominion over the whole Libyan colony. This oasis was the last stronghold of the Senussi, barring the way southwards to Lake Chad. It is expected that Italy will claim territory giving her access to Lake Chad.

Europe—Hungary.—The Reformed Church has made a start with missionary work in Bulgaria among the Muhammadans there. Some of the Churches in Hungary have grown stronger during the

last few years. But the new arrangement of frontiers has given Rome a relatively greater power in the new Hungary than she had in the old.

AUSTRIA.—In Vienna and the larger towns of Austria, as in many parts of Europe, the crucial question for religion is the attitude of the social-democratic masses and their leaders. The Protestant Church tries to hold itself aloof from all political entanglements, but this is not easy in view of the fact that social democracy and communism embrace both a political policy and a definitely anti-religious philosophy of life. Recently, however, a movement has been growing up within the ranks of social democracy to abandon the anti-religious attitude, and base the socialistic politics upon religious faith. This movement has been gathering strength, and is likely to grow. Both Protestant and Roman Catholic pastors are invited to address meetings.

GREAT BRITAIN.—A Scottish Evangelistic Council has been formed and promises to be a great factor in quickening the religious life of Scotland. A forward movement in the Church of Scotland is now under consideration, while in England a permanent group for promoting evangelism has been created. The Youth Evangelistic Movement in and around London has been a most inspiring success. As we go to Press over seven thousand young people have passed into the enquiry rooms.

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DRUGS.—The whole world's legitimate requirements of heroin are estimated at two tons a year. During six months of 1930 the Turkish Government exported over four tons of heroin. The average cost of thirty-five ounces of impure heroin is £45, but it is sold in Egypt, after further adulteration, at anything up to £2,500.

In Touch with the Continent

ALEXANDER MCLEISH

DURING the last few months representatives of the World Dominion Movement have paid several visits to European countries. Missionary councils, leaders and secretaries, and many friends of missions have been met in consultation. Plans have been discussed for effective co-operation for evangelistic work and in the establishment of indigenous Churches. Much has been learned as well as given in these discussions. It was interesting to find in every capital of Northern Europe visited—Copenhagen,

Oslo, and Stockholm, and in Central Europe also—Budapest, Prague, Basle, Nürnberg, Berlin, Brussels, and other places, that the publications of the World Dominion Movement were being read and appreciated. Two universities propose to put the complete publications of the Press in their libraries.

This friendly contact has been of great value, not only in strengthening the bonds of Christian fellowship, but also in clarifying ideas of missionary policy. Strategic needs, and proposals as to how to meet them, have been discussed. Plans for the translation of literature, and co-operation in publications have also occupied attention. One important result is the discovery of experiments in indigenous Church work which are being made successfully by several missions. The growing contribution of continental countries to missions is a matter for great thankfulness, and this interest and desire to help is spreading to the Reformed Churches of Hungary and Transylvania. A new impetus to missions will be experienced as these Protestant Churches of Europe take a greater and greater share in the work of world evangelization.

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The World Dominion Movement

The World Dominion Movement is widely influencing thought. Its Surveys are revealing many urgent and outstanding needs, and it is becoming increasingly able to create real interest in meeting these needs. Space forbids more than briefest reference to some of its most recent publications.

Religion and Civilization in West Africa*

A Missionary Survey of French, British, Spanish and Portuguese West Africa, with Liberia, by J. J. Cooksey and A. McLeish

This Survey covers twenty colonies in which the conquest of civilization goes on apace, while the Christian Church lags far behind as is evident from the vast extent of unevangelized territory. Perhaps no Survey yet published deals more strikingly with missionary principles. Liberia, especially, forms an interesting and instructive study.

* Published by the World Dominion Press, Price 3/6 and 5/– (with four maps).

The Northern Republics of South America*

By Kenneth G. Grubb

This Survey, dealing with Ecuador, Colombia and Venezuela, adds another million miles to the many already surveyed. It brings out the fact that Colombia is the Republic to which evangelical missions have given least attention.

The Land of the Future†

By Kenneth G. Grubb

Various fellowships for prayer, conferences, study, co-ordination, and a forward movement, have lately been brought into being, and this absorbingly interesting study of the work especially of British missions in Latin America, has been written for the Central and South American Fellowship.

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All readers of WORLD DOMINION are earnestly urged to join the Prayer Fellowship. The quarterly Prayer Bulletin will be sent on request.

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* Published by the World Dominion Press, Price 5/– (with five maps).
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